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NARRATIVE

OF A

RESIDENCE IN KOORDISTAN,

AND ON THE

SITE OF ANCIENT NINEVEH;

WITH JOURNAL OF

A VOYAGE DOWN THE TIGRIS TO BAGDAD

AND AN ACCOUNT OF A VISIT TO

SHIRAUZ AND PERSEPOLIS.

BY THE LATE

CLAUDIUS JAMES RICH, ESQRE.

THE HON. EAST INDIA COMPANY'S RESIDENT AT BAGDAD,

Author of "An Account of Ancient Babylon."

EDITED BY HIS WIDOW.

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October 21.—We bade farewell with unfeigned sorrow to many friends, and mounting our horses at about half-past six in the morning, we quitted the garden of our estimable and kind friend the Pasha, and proceeded over an undulating country across the plain of Sulimania, passing on our left hand the large village of Ak Boolak. The whole plain is higher on this than on the western side, and slopes down more than half way to the opposite hills. At about a mile and a half from Sulimania we reached the Tanjeroo or Sertchinar river, which we had passed on our journey from Bagdad, and which was now a mere brook, though its bed is not less than a hundred yards over. On its right bank was the

village of Eliaseh. After passing the large village of Bavun Mirdeh, or Father-is-dead, at twenty-five minutes past nine we came to that of Kelespee or Teperesh, which is situated a little below the mount near which we encamped on our road to Sulimania from Bagdad. Here we halted for the day, notwithstanding the village is but an indifferent one. The peasants were all busy getting in the cotton harvest, which contributed to enliven the scene. The lands hereabouts are watered by a little stream, which, running south and a little east, falls into the Tanjeroo river. Goodroon was at this spot, just opposite to us, forming a wall of rock, and inclining about north-west and south-east. The western range of hills was visible about a mile or a mile and a half off, crowned generally by a crest or line of rock, which grows higher as it proceeds southward. The rock shows itself also from the sides of the hills in some craggy fragments, as if the hills were in a state of decay. Northward, at the distance of two or three miles, these hills send forth a low range which joins Goodroon, and seems to close the vale of Sulimania in that direction. On this low range is the mount and remains of Kerwanan *. Farther on behind Goodroon appear the huge bare rocks of Koorkoor.

Thermometer—2 P.M. 85°; 10 P.M. 59°.

* One of the roads from Sulimania to Keuy Sanjiak passes by Kerwanan, and keeps through Soordash along Goodroon. Distance fourteen hours.

October 22.—We mounted at twenty minutes past six this morning, and were obliged to go a good deal to the north-west, in order to avoid a morass. The air about sunrise was very sharp. Soon after seven we came to the Mount of Taslujee, the place where the line of hills is broadest and lowest, and has not the stony crest which appears at intervals along the summit of the rest of the range, whose increase in height above the plain to the south-east is probably from the sinking of the plain in that direction towards the river Diala. The same is the case with the plain of Bazian, into which we descended after a very gentle ascent about eight o'clock. This plain is divided in the centre by a line of lower hills than Karadagh, which appeared to terminate a little to the south of our road, and the composition of which was sandstone, the layers rising to the east and inclining down to the west. We met hereabouts some men leading a colt for sale to Sulimania from Kerkook. I took a fancy to it, and struck a bargain and purchased it for one hundred and fifty Eyn piastres *. This transaction did not detain us, as the men turned back and bargained with us as we jogged on †.

* The value of the Eyn piastre was at that time from 2*s.* to 2*s.* 6*d.*—*Ed.*

† The perpendicular rock, of which I observed the azimuth at Sulimania, and which is put down in my astronomical journal as Ardalan, was on our right in a north-west direction. It is a crest,

At twenty-five minutes past ten we turned south-west to the village of Derghezeen, the hills which divided the plain making a similar bend, and soon gradually terminating. Derghezeen lies under a little range of hills which come from near Derbend and runs towards those which divide the plain; though it terminates before it reaches them, leaving an opening in the western division of the plain of Bazian. We arrived at the village at ten minutes before eleven, and occupied our old encamping ground.

The inhabitants of all the villages we passed were out gathering cotton, which was a very pleasant, cheerful, and even novel sight, as, except on occasions like the present, the roads are very still and solitary throughout the East. The people of Derghezeen are of Turcoman origin, and still retain their language, and their appearance is sufficiently distinguishable from that of the Koordish peasantry. Our excellent friend Omar Aga, I am happy to say, is still our mehmandar. I applied to the government at Sulimania to restore to him some villages, of which he had been deprived in a most shameful way. They have promised to oblige me, and he has remained behind to secure them, but he has sent most of his men with me. Nearly two hundred persons depend on him and look to him for support.

on the top of the hills which form the west boundary of the plain or vale of Sulimania.

The family of a person like him in Koordistan soon becomes quite a tribe. Two of his men, Faki Kader and Awraman, have taken a great liking to me: they stick to me wherever I go, and follow all my motions. If I stop, they are both by me in an instant; if I look at any thing, they prick up their ears, look in my face, and then in the direction I am looking at. They are quite my shadows.

Avla, Omar Aga's youngest son, a boy of seven years old, arrived at our camp to-night from Sulimania, with only a lad about his own age. He had just got his father to say he might go with us, when in a moment he took him at his word, and while he was engaged at breakfast very quietly packed up his little baggage, saddled his horse and made a journey at one ride which we had been two in performing.

Thermometer—6 A.M. 56°; 2 P.M. 84°; 10 P.M. 64°.

October 23.—We were off by half past six this morning, and proceeded up the valley formed by a small line of hills just behind Derghezeen, and another similar one opposite, also coming north-west from Derbend and running to Bazian. At twenty minutes past seven we passed through Derbend. The layers of the mountain are bent down on each side as if on purpose to form the pass. Just outside the pass rises a layer of rock parallel with the mountain as if it were part of its ruin; and outside of all, at the foot of the mountain, which is a prolongation of

the Karadagh *, the strata are very curiously bent and undulating. In the mouth of the pass is a little square ruin like a fort, and in it a well lined with very large stones has lately been discovered.

From the Pass of Derbend we proceeded in a south-west direction. Before us rose the little furrowed line of hills of Gheshee Khan and Kara Hassan, running north-west and south-east. On our right hand the level of the country sunk at once in an abrupt and ruinous manner, as if it had fallen in to the depth of more than a hundred feet, and was curiously marked by parallel ribs of sandstone at equal intervals, all running from north-west to south-east, and like all the strata we have just passed, rising to the east and falling to the west, with a very considerable dip. The bottom of this *Cauldron* was again furrowed and cut up by watercourses, in many of which nitre was discoverable. The soil was generally of a very dark red colour. We descended into it at half past seven, and kept through it for the remainder of our day's journey.

* The Karadagh runs up to Derbend i Bazian, and thence, after running a little way straight like a wall, it runs a little west and forms the hill of Tchermala ; thence it turns more west and forms that of Khalkhalan. The Karadagh diminishes in height all the way from the Seghirmeh, which is very high, and towers above all the other mountains in the distance. Tchermala and Khalkhalan are inconsiderable. They seem of earth, and their sides are much furrowed. Soon after this line of hills terminates or loses itself. Aghjalar is a district beyond Tchermala, reaching to the Keuy Sanjiak river, and contains ten villages.

We soon after came to the little village of Sheikh Weisi in the district of Shuan, and here we found we had come a little out of our way, and we turned S. 45 W. in order to regain our right road.

We observed great quantities of oleander growing by the sides of the little streams. We reached our true road at a quarter to nine. The country round us had a most strange appearance, and looked as if it had been *ruled off* into parallel oblique lines by layers of crumbling sandstone just rising above the soil.

At half past ten we came to the large village of Ghezalan, where we saw some Jews. The people of this part of the country seem to be Tcheragh Sonderans, or light-extinguishers*. Soon after leaving this village, the level began to rise again, and our road was very broken and hilly. We arrived at our resting-place for the day at the village of Ghulumkowa, in the district of Shuan, at ten minutes past twelve ; having been five hours and forty minutes on our march, and having had a very unpleasant day's journey over very troublesome roads, and through a hideous country. The Kerkook hills appeared from hence like a flat plateau, descending by a step broken and furrowed, into the tract of country between them and Derbend.

Thermometer—6 A.M. 62° ; 2 P.M. 84° ; 10 P.M. 64°.

October 24.—Mounted as usual about a quarter

* See note, Vol. I., p. 26.

after six, and ascended out of the narrow ravine in which the village of Ghulumkowa is situated. The soil of the country was now all of earth and pebbles, which seemingly cover the ribs of sandstone, seen in the very hollow part we came through yesterday, and the colour of the earth was not so red.

The whole tract, however, is still thrown up into little hills, as I believe all such gravelly tracts are, and scooped out into deep, abrupt ravines, sometimes cut down by water-courses to the depth of sixty feet, and in such places the soil alone was apparent; that is, even at that depth, no sandstone was to be seen. The pebbles that I chiefly recognized were sandstone, marble, or gypsum, and limestone. We passed two very deep and somewhat difficult ravines, the ascents of which were more considerable than the descents, and soon after reached the village of Ghiulkowa. We were still in the district of Shuan, which is regulated by a kind of territorial canon which I do not thoroughly comprehend: the soil belongs to Kerkook, but the peasantry to Koordistan. This district sometimes depends on Sulimania, and sometimes on Keuy Sanjiak.

From Ghiulkowa our road wound along the tops of this furrowed and hillocky country, which resembles and is indeed a continuation of Kara Hassan; but it is now of a very burnt and bare appearance, and except a few fruit-trees seen here and there in the hollows, nothing green is visible in

any direction. We often thought of the pleasant vales of Koordistan, beautiful even in their autumnal decay. Old Goodroon still reared his head in the distance.

All the waters, yesterday and to-day, ran to our left hand. At half past seven, a road branched off a little to the south of ours to Kerkook. Soon after eight we were obliged to halt, to replace a shoe which my horse had cast. Khalkhalan and Keuy Sanjiak were hence due north of us. We mounted again at half past eight. The country now was rather less cut up, or at least not to that great depth; and at ten minutes before ten we arrived at the village of Kafar, our place of rest for to-day. The peasants are mostly in tents about the village. Here both lands and people belong to Kerkook, and we have fairly bid adieu to Koordistan. We were three hours and thirty-five minutes performing our journey of to-day.

Omar Aga joined us last night from Sulimania. He tells us that Osman Bey has at length consented to go to Keuy Sanjiak. Poor Omar Aga has failed in his application for the restoration of his villages, and has brought with him all his men and family, except the women. I will yet do what I can for him.

Thermometer—6 A.M. 50°; 2 P.M. 88°.

October 25.—We were off by six this morning; our road N. 30 W. We descended into a valley,

watered by a stream, which supplies many villages, and a great number of mills with little square towers, each in a cluster of trees, looking at a distance like village churches. The valley gradually widened down into the plain, I believe of Gieuk Dereh. The stream runs into the Kiupri Soo. We passed many villages, and, among the rest, one large one of the name of Omar Bey Keuy. We had now entered a fine wide plain, still covered with pebbles, but much cultivated. It was all corn land. Large villages were seen scattered about in every direction. There was one at the entrance of the valley into the plain, with a small artificial mount close to it, the name of which I could not learn. The Kizbeer hills were before us, stretching from our left, and the plain extended to the foot of them ; and on our right was a continuation of the broken, hilly country we have just left.

At half past ten we passed Gieuk Tepeh, a village, and a very large artificial mount, on our left. It was due west and less than a mile from the road. The mount was like a truncated pyramid, and had a lower one projecting from it on the north-west, the whole looking very *Babylonian*. About half an hour afterwards, we passed another lesser mount, close to our road ; and at mid-day arrived at Altoon Kiupri. The day was extremely hot, and the stage much longer than I had expected. We occupied six hours and a half in performing it.

We descended to the river* over immense beds of pebbles, the bed and rocks of the river being concretions of pebbles also. The town is not seen till you descend upon it. On the south bank a large party of horse-artillery and bombardiers were encamped, who were just arrived from Constantinople for the Pasha of Bagdad's service. There were four troops; one company of bombardiers, fifteen pieces of artillery, five hundred camel-loads of stores. We passed over the very sharp high bridge which has been lately repaired, and then through the town and over the other bridge, and encamped on the flat space near the north-west or right quarter.

The Tigris is eighteen hours' travelling from Altoon Kiupri, and when the river is very full a kellek or raft will go in a day, but at this season of the year it takes three days. The artillery abovementioned forded it, and found not more than three or four feet water along a bank which sloped across the stream †. Keuy Sanjiak, which lies N. 35 E., is twelve hours' fast walk of a horse from hence, and eighteen caravan hours. There are two roads, one of which lies along the right bank of the river, which it quits about six hours from Keuy Sanjiak. It is broken and hilly all the way, but there is no mountain to pass.

* The Altoon Soo, or the Caprus of antiquity; called the Lesser Zab by Abulfeda.

† They also forded the Zab.

A little below Kiupri, on the right bank, are some wharfs and store-houses for grain, &c. Here the kelleks or rafts from Keuy Sanjiak unload, and those for Bagdad are made up. The river is *floatable* for kelleks from Keuy Sanjiak to the Tigris. The river just above the town is about a mile broad, but runs off into two arms, which join below, both equally considerable, and leaving the town on an island. Many houses are commonly carried away in the spring. The town then is completely washed by the river, both arms joining round it. On the side of the great bridge the river is confined by a strong bank of concrete pebbles till about the height of the bridge, where the high bank retreats about a quarter of a mile and slopes up gently. On the north side is a low plain, sandy and pebbly, confined by broken hills at about the distance of a mile. This space has evidently at times been filled by the river up to the hills. The Kybeer hills, with flat tops and broken sides, run round our left, and are said to terminate in the Koordish province of Shemamik; and behind these hills, in the direction where the river passes through them, is Karatchuk.

Thermometer—6 A.M. 59°; 2 P.M. 90°; 10 P.M. 62°.

October 26.—We marched at six in a north-west direction, through the area left between the river and the broken hills, or higher country, which begins above Kiupri, and running off from the hilly country we have left, comes round again at Kybeer. At

twenty minutes past six the road to Shemamik broke off on our left, and soon after we came to the termination of the area. We then passed over detached sand-hills; after which the level of the country rose considerably, and on our left was furrowed and sloping up to the Kybeer hills. On our right, at a greater distance, was a continuation of the broken hilly country we had left, and which is here called Hallejo Bistana, being a province of Keuy Sanjiak. Behind this again was the prolongation of the Azmir mountain, higher mountains peeping out still farther back.

We passed the village of Makhsuma on our left, and a little river running into the Altoon Soo*.

The road along which we were travelling appears at some former period to have been marked by little artificial mounts, at the distance of an hour or an hour and a half from each other, several of which we have observed. The country, although a little pebbly, was a very fine plain, extending to Kybeer and Hallejo Bistana. Several villages were observable on our right and left, and the country was well cultivated. The peasants were ploughing.

At ten we reached the camp of Faris Aga, the Dizzei chief, at the village of Koosh Tepeh, which takes its name from one of the little mounts before-

* I believe it is wrong to call the river Altoon, an epithet only belonging to the bridge, from what it cost—Altoon meaning gold or money.

mentioned. The Dizzei are a tribe of Koords, formerly belonging to Keuy Sanjiak; but the Pasha of Bagdad has lately taken them from under the command both of Keuy Sanjiak and Arbil, and keeps them under his own authority. In consequence of this, they care for no one. Faris Aga dismissed our quarter-master, saying that he was the servant neither of the Vizir of Bagdad, the Pasha of Koordistan, nor the King of Persia; that he was his own master, lived in his own country, and would receive no visitors; that therefore the best thing we could do would be to go on to Arbil. There was no help, and indeed I was rather better satisfied to go on, and thus gain a day: so we marched again after a few minutes' halt. At half past eleven we alighted at a little water-course, to take a cup of coffee, and to allow the baggage to get well on before us. We mounted again at twelve, and travelling in a north direction, at half past one came in sight of Arbil, bearing N. 10 E.; soon after which I took a sketch of it*, the view of the high flat mount, probably the burial-place of the Arsacidæ, crowned by a castle, and backed by the Carduchian mountains, being really very impressive. Near the town we were met by the lieutenant-governor, at the head of about thirty or forty Turkish horsemen, with tchaoushes and kettle-drums. I could well have dis-

* See Plate.

Chr. Stone by W. Walton.

Printed by C. Hullmandel.

THE CITY OF ARBELA.

Published by Duncan Paternoster Row.

pensed with this honour, as we were almost suffocated with dust before we came to our ground, where we arrived at half past three. The time of our march had been eight hours and forty minutes.

We encamped near a kahreez, or water-course, belonging to Hajee Cossim Bey, a little south-west of the town. Near us was encamped a small party of Arabs of the Harb tribe. The Arabs, now I have not seen them for a long time, look a squalid, yellow-skinned, ill-favoured people. The people of Arbil are Koords and Turks.

On the road to-day we met a caravan going to Bagdad, loaded with onions and onion-seed.

I found awaiting me at Arbil my old mehmandar Hussein Aga, sent by the Pasha of Mousul to escort me on; but I intend halting here for a day or two, in order to rest the people, to procure fresh mules, and to take leave of Omar Aga*.

Thermometer—5 A.M. 58°; half past 2, 94°; 10, 59°.

October 27.—I was up by peep of day, and began my operations immediately †. I first went to the old minaret, which is the most conspicuous object in this neighbourhood. The mosque to which it belonged is quite in ruins, and bricks are dug up on its site all

* There is no further mention of this noble character. He and Mr. Rich parted at Arbela, and it was too affecting a scene to say much about. This accounts for its being passed over in silence in the Journal.

† See Appendix,

around. The minaret is by measurement one hundred and twenty-one feet high. The circumference of the shaft is fifty-one feet. It stands on an octagonal base, each face of which is nine feet eleven inches, and the height of the base is between thirty and forty feet. Two stairs wind, without communicating, up to the gallery, which is destroyed, as well as all above it, except two small fragments of brick-work, the remains of the shaft which once rose above the gallery. It is in the style of the minaret at Taouk, and is apparently of the age of the Caliphs, or rather perhaps of the Sahibs of Arbil. All around are ruins, or rather heaps of rubbish, like those in the ruins of Old Bagdad. Remains of the wall and ditch are also traceable, especially on the side where our camp is situated, which is pitched close to it. The town was once evidently very large, probably about the size of modern Bagdad. Arbil is situated at the foot of the artificial mount, principally on the south side, and contains a bath, caravanserais, and bazaars. Some portion of the town is situated on the mount, or what is called the Castle. On the east, or a little north of the town, is a hollow, called the Valley of Tchekunem, where it is said Tamerlane's tent was pitched when he besieged Arbil. A holy Sheikh of Arbil struck a panic into his army, which began to disperse; and Tamerlane is reported to have cried out in Persian, "Tchekunem?" that is, "What shall I do?" and this gave name to the valley or hollow.

Thermometer — 5 A.M. 52°; half past 2, 90°; 10, 64°.

October 28.—I continued my observations at intervals during the day, among a crowd of Arbil people, who squatted down in a semicircle at a respectful distance, and speculated among themselves, over their pipes, about the nature of my operations. None offered the least molestation; and I could not help smiling when I reflected on the different treatment Délambre (*si licet parvis*) experienced in the neighbourhood of Paris, from that which I met with in this savage out-of-the-way place. I had no guard or attendants with me.

The artificial mount on which the castle of Arbil stands is, I conjecture, about one hundred and fifty feet high, and three or four hundred yards in diameter. It was once doubtless much higher, and it is probable the summit of it was ruined by Caracalla. Some time ago, when Hajee Abdulla Bey was building on this mount, he dug up a sepulchre, in which was a body laid in state, quite perfect, the features fully recognizable; but it fell to dust shortly after it had been exposed to the air. If, as I believe, this was the burial-place of the Arsacidæ, may not this have been the body of a Parthian king? Hajee Cossim Bey informed me that the interior of the mount is divided into compartments by brick-work, composed of large bricks, with no inscriptions on them, as he ascertained by digging into it from a

sirdaub or cellar in his house which stands in the castle. The perpendicular height of the mount he estimates at forty large cubits.

There is a local tradition, peculiar to the place, that Arbil was built by Darius *, which is the more curious, as there is no connexion in any oriental tale or history between Darius and Arbela; and the easterns are totally ignorant of the battle of Arbela or Gaugamela.

Hares and antelopes abound in this plain, and the ground is covered with immense flights of kattas, or desert partridges. Hawks of the Balaban species are also caught in this plain, and exported chiefly to Koordistan.

Thermometer—6 A.M. 67°; half past 2 P.M. 84°; 10 P.M. 74°; wind S.E.; cloudy.

October 29.—We had a most disagreeable day yesterday—true Gherara weather †—the wind blowing in squalls from the east and south-east, and the air charged with dust, which defiled every thing, and filled our eyes, noses, and mouths. We marched

* Darius, or Darah, was, like Pharaoh and Cæsar, rather a title than a name; and the tradition therefore may perhaps mean no more than that the city was founded by one of the kings of that dynasty.

† Gherara was the name of a reach of the river Tigris, a few miles south of Bagdad, where Mr. Rich and his family were in the habit of encamping, after the great heat of the summer was over, in October until the beginning of January, during which period the south-east wind often prevailed which is here referred to, and the effects of which were peculiarly disagreeable in tents.—*Ed.*

at half past five this morning in a north-east direction, and about an hour after we passed the village of Reshki, on the left hand of the road. Here another road branches off to the left, and joins the main one again at the village of Girdasheer. The whole of the country seems very well cultivated, and is rather more undulating than that to the south of Arbil. The peasants were all ploughing. They did but just scratch the ground. In one plough we saw a small bullock and an ass yoked together. The mountains seem here to retire and form a bay eastward; they then advance again about the Zab to the westward. I now can distinguish several chains; 1st, the broken country, which is a continuation of Shuan; 2d, hills, a little higher; then one or two other higher and more rocky chains before Zagros, which peeped over all, and seemed higher and more broken into points, than any part of it we had yet seen. The lines of hills seem, I think, rather closer together than they are in Koordistan. Before us Mount Makloube; still farther to the left of it, Karatchuk, a mountain which is said to extend to Jezira and Mardin. To the right of Makloube are two wall-like ranges of hills, which run through Akra, and which, together with Makloube, form the district of Naokor *, a very rich province of Amadia.

* Naokor is descriptive of the situation of the province—a plain between two ranges of hills. The hills, or chain, on the east of Naokor is a prolongation of Azmir, and is called the Akra moun-

The country still continued increasing in undulations as we advanced, but was not very considerably indented, and was without any particular feature. At some intervals we perceived one or two little mounts, as if the road had been traced in the same manner as I remarked on the other side of Arbil. About half-past eight we passed Girdasheer, a little fort on a mount, with a village at the foot of it: this is called half-way to the Zab. Soon after we passed Little Girdasheer on the right of our road. The level of the country now began to descend: the Zab was on our right, with the village of Elbesheer on its banks. At eleven o'clock we reached the village of Kellek on the pebbly banks of the Zab*. The bank opposite to us retires; below it advances, and the bank on our side retires, leaving a plain of about one mile to one and a half mile's extent, in which the Zab divides itself into two or three streams. We descended into this plain, and passing two branches not above a few inches deep, at half-past eleven we arrived at the main stream under the right bank, which is a pebbly cliff. We went over on a kellek or raft, and our horses and attendants forded a little

tain, then Naokor, Zaaferania, *Zakho*. This, consequently, was the first mountain Xenophon and the Ten Thousand ascended. The Koordish, like the languages of all mountains, is very fertile in terms descriptive of natural objects and situations.

* All the Koords and people of these parts call the Zab, Zerb. The *Zab* seems the Arabic name taken from the Chaldean. Bochart's etymology is ingenious and plausible.

below, where the water was scarcely above four feet deep, the river in that place spreading itself over a wide surface. At the place where we crossed it, the stream was, at its narrowest, not above four hundred feet over, but about two or three fathoms and a half deep. The current was very rapid, running at the rate of about two or three knots; the water beautifully transparent, and of a sky-blue colour. In spring it often spreads itself over the whole plain. On the cliff at the passage is the Yezid village of Eski Kellek, where we halted for the night, and where I recognised many old acquaintances among the Yezidis*, who had escorted us to Mousul on our former journey.

Our travelling to-day was slow for the first hour, then very excellent going for the rest of the way. The stage is called seven hours for a caravan, but we did it in five hours and fifty-five minutes.

There are many fords in the river between this village and the mouth of the Zab at Kushaff, on the Tigris, which is about five hours off†. The junction

* Called by the Bebbeh Koords, Dassinee.

† The following are the fords of the Zab:—1. At Ssitteihh, an Arab village above Kushaff; a very bad ford, deep, the bottom large slippery stones. 2. At Shumeisat—Arabs—a bad ford; above Ssitteihh, nearer Eurdek. 3. A ford above Eurdek. 4. At Eski Kellek; the best ford of all. 5. At New Kellek. There are three fords above New Kellek, between it and the mountain. None of these fords are now passable: they disappear at the first rains.

of the Ghazir or Bumadus with the Zab takes place about three hours below this place. The Bumadus rises out of the rock about five hours beyond Akra. Both the Zab and the Bumadus wind much. Just below their junction, on the west bank of the Zab, is the village of Eurdek, and I have satisfactorily ascertained that there is no ravine, tract, or discharge of water whatever in or near the Zab after the junction of the Bumadus.

Thermometer—6 A.M. 68°; half-past 2 P.M. 88°; 10 P.M. 68°.

October 30.—We marched at twenty-five minutes past six. The country rose by two steps to its general level from the river. The first rise was from the water to the village on the pebbly cliff; then came a level space, and then again a second rise about the height of the cliffs, that is, about fifteen feet, looking as if it had been the bank of the river at some very ancient period. We marched from the village to the second step; then having ascended to the level of the country, we proceeded at seven in a westerly direction. The country between the two rivers, the Zab and the Bumadus, is of an undulating surface, but not broken nor abrupt. The peasants were ploughing in many places. At ten minutes before eight we reached the Bumadus or Ghazir Soo, which very much resembles the Zab, and, like it, has a high pebbly bank alternately retiring and leaving a plain between it and the ordinary bed of the river.

We still kept west through the plain, (the village of Minkoube was above us on the banks,) with the river on our right, which we forded at ten minutes after eight. The depth was nearly the same all through; that is, about two and a half or three feet, just up to my stirrups. The breadth was about three hundred feet. It is now at its lowest, and is more rapid than the Zab. In spring it sometimes swells so as to cover the plain up to the banks, and is then unfordable; but it never remains at that extreme height above a couple of days. It is said to rise a short distance from Akra. The west bank, which we came to after fording, is not so high as the east, and the country gradually *subsides*—if I may be allowed the expression—into an immense plain, level as far as we could see, and for the most part under cultivation. The village of Zara Khatoon is at a little distance below the ford*. From the river we proceeded in a north-west direction, and at half-past eight (N. 68 W.) we brought Karatchuk in one with Makloube, which it covered. Before we lost sight of Makloube, we saw on its steep side, about half-way up, the convent of Mar Mattei, or St. Matthew, a very celebrated place among the Christians of these parts. We observed likewise, on the top of Karatchuk, the remains of a church. From the Bumadus we advanced even more rapidly than before.

* The Ghazir joins the Zab three caravans or two horsemen's hours below Old Kellek. Just before its junction, on its west bank, is the village of Eurdek.

Hajee Jirjees Aga*, my old friend and mehmandar, now Kaftan Agassi, met me beyond the ford of the Bumadus, with a party of Kaouklees †, sent by the Pasha of Mousul to escort me and welcome me into his dominions; and we marched together to Kermalis, a miserable Chaldean village, where we arrived at twenty minutes to ten, after travelling at a very good rate all day. The march is called two hours and a half to the Bumadus, and the same from thence to Kermalis, for a caravan. Kermalis was once a considerable town, which was ruined by Nadir Shah, and is now a very poor village, extremely dirty, like all Christian villages in the East. There is a large and very ancient church here, which from a date appears to have been repaired one hundred and thirty years ago, but it is now in a very ruinous condition. There is also a smaller church, built not long ago, and a very wretched-looking building it is. Behind the village, about half a mile (N. 80 W.) from our tents, is a high artificial mount of ancient date. I ascended it to take some sights with the compass of some of the surrounding objects. I succeeded but indifferently, as the evening was dusky and squally, and distant objects were but imperfectly visible and the needle not very steady. Villages were visible in every direction in the plain, level, like the sea, all around us.

* An officer of the Pasha of Mousul.

† Or government officers; so called from the peculiar turban they wear.

Major Rennell supposes Kermalis to be Gaugamela*; but Gaugamela appears, both from Arrian and Quintus Curtius, to have been on the Bumadus, which Kermalis can in no respect be said to be. Indeed it is not possible, among the great number of villages scattered over this plain and all along the Bumadus, to decide which is Gaugamela. We know well that Gaugamela was, even in Alexander's day, a village of no consequence, which was the reason why the Greeks called the victory by the name of Arbela, the nearest remarkable place to the field of battle. Gaugamela was sought after merely to establish the locality of the battle; but we have now no occasion for this, and, in fact, if we want to find Gaugamela, we must seek it from our knowledge of the field; but this would be useless, if not impossible. There can be no reason for selecting Kermalis for Gaugamela, more than any other of the villages by which it is surrounded. Ignorance of its situation, or a fancied analogy in the name, may possibly have led to its selection. It is about the centre of the plain, and not very remarkable for its situation †.

* See "Major Rennell's Illustrations of the History of the Expedition of Cyrus," pp. 153, 154.

† A little stream rises at Terjilla, and passing by Shah Kouli, comes to Kermalis, at which village it is used for cultivating cotton; and when it is not entirely drawn off at Kermalis by the cultivation, it runs by Karakoosh, where there is a little bridge of one arch over it, and finds its way to the Tigris.

Thermometer—6 A.M. 58° ; half-past 2 P.M. 80° ; 10 P.M. 64°.

October 31.—We mounted at a quarter past six: the road from hence to Mousul was N. 75 W. We rode over the level plain till eight, when the country became again pebbly and unequal, the level country still continuing at a distance on our right. At half-past eight we came to still higher ground, and lost sight of the plain in every direction. We soon after descended into a ravine called Shor Dereh, or the nitrous valley, which was dry, but which, in winter and spring, is sometimes impassable for two or three days together from the water and deep mire. We met here a large caravan of camels going to Bagdad, laden with gall-nuts and copper.

At twenty minutes to ten we came to a large rampart, then to a hollow like a ditch, and then to another rampart, which my Mousul Turks called the beginning of Nineveh ; and shortly after we reached another ditch and wall, which seemed to indicate that Nineveh had a double wall. Under or in this second wall is a spring or well covered over with an arch of very ancient masonry, composed of large stones. The well is called Damlamajeh, and the inhabitants believe its water is efficacious in many complaints, not from its medical qualities, but from some superstition connected with it. They all believe it to be haunted by genii, and nobody durst approach it after nightfall. Hussein Aga told me that one

night, as he was passing by the spot after dark, he heard a tremendous drumming and turmoil in the well, and that he put out his horse at full speed to escape, as the man that, however involuntarily, becomes a spectator of their rites, either dies soon after or loses his senses. I tasted the water, and found it good, and it was remarkably clear and pure.

I remained ten minutes at the well, and then rode on, passing through the area of Nineveh, under the village of Nebbi Yunus on our left hand. The walls of Nineveh on the east have become quite a concretion of pebbles, like the natural hills. At twenty-five minutes past ten we arrived on the banks of the Tigris, where we were ferried over to our place of residence during our stay at Mousul, at Naaman Pasha's garden, south of the town, which my kind friend the Pasha had prepared for us, as likely to be more agreeable than living in the city.

The stage from Kermalis to Mousul is reckoned four hours. We occupied four hours and a quarter in performing it, and our rate of going was good, though not first-rate.

Thermometer—6 A.M. 58°; 2 P.M. 78°.

[Mr. Rich's daily Journal stops here. There is little more personal narrative. He was so fully occupied in examining the country and its antiquities; in making observations connected with its

geography and history; in visiting and receiving visits from the chiefs and principal people of the town and neighbourhood, during his residence of four months in Mousul, that he had little leisure for writing; and therefore he committed to paper such particulars only as might be likely to escape his memory, or required mathematical exactness, leaving the history of his personal intercourse with the people to be narrated at a future period.

This was Mr. Rich's fourth visit to Mousul. He was most kindly received by his old friend Ahmed Pasha; a fuller account of whom, and of the town and its neighbourhood, is contained in a journal kept by Mr. Rich during a former journey to and from Bagdad and Constantinople, which it is purposed soon to publish.]

St George
Remains of Building in the Mound
Bridge
Bridge
Nebi Yunus
Nebi Yunus
Nebi Yunus

CHAPTER XIII.

The Ruins of Nineveh—Village of Nebbi Yunus—Stones covered with Cuneiform Writing—Inscription in the Wall of a House—The Mosque of Nebbi Yunus—formerly a Church—The Area of Nineveh—The Walls—The Mount of Koyunjuk—The River Khausser—Another high Mount—Large hewn stones—Bitumen adhering to them—Thisbe's Well—East boundary Wall—Nadir Shah—His Encampment—Story of the dispersion of his Army—Bridge of Boats over the Tigris.

November 8.—We have had stormy weather since our arrival at Mousul; easterly winds, and some rain. This morning the weather cleared up, and the mountains to the north, called the Gara mountains, show snow on some of their summits. That snow lies all along this chain from one year to another, in clefts and sheltered situations, I have no doubt; but I am informed that some of these mountains have snow on their open, exposed summits, all the year round; and I have so often heard this where it was not the case, that I am now rather hard of belief. They say here also that snow, if it lies a thousand years on the ground, becomes the mineral called Dehneh or Dehlij *, of which they make great use in diseases of the eye.

* When I was formerly at Mousul, the Pasha of that place put into my hands the substance called dehlij, which name is not to be found in any dictionary, not even the Kamoos. It is produced in a gold mine in the mountains of Hakkaie in Koordistan, which are a prolongation of the chain of Taurus, in various parts of

The day being fine, we sallied forth to take a general inspection of the remains of Nineveh; and we crossed the river in the boat at our garden. The current of the river, which is now at its lowest, is at present not more than a knot; nor had the late day's rain made any difference in it. The breadth where we crossed was about four hundred feet; the depth not above two fathoms. At the bridge* it is deeper and narrower; below the ferry it is wide and shallow, and leaves an island in the centre, which is covered over at the first rising of the river.

We first went to the village, or rather little town of Nebbi Yunus, which contains about three hundred houses, and is built on an ancient artificial mount, the whole of which it does not cover. Its antiquity is well ascertained by the remains found on digging into it very deep; when fragments of bricks, whole bricks, and pieces of gypsum, covered with inscriptions in the cuneiform character, are found. I have many of these, one in particular

which both gold and copper mines exist. The dehlij is used by the people of Mousul as a remedy for the eyes, when reduced to an impalpable powder, and mixed with twice as much loaf sugar. It is in very small nubs, some a light blue, or turquoise colour, some of a green colour, and more or less mixed with earthy matter. On being split, the nubs have a shiny appearance in the inside like spar. It appears to correspond exactly with what Haüy calls granuliform carbonate of copper—blue and green. It effervesces in nitric acid.

* Near this bridge a battle was fought in the year 527, between the Emperor Heraclius and the troops of Chosroes the king of Persia.—See *Gibbon*, vol. viii. p. 248.

which measures one foot four inches in thickness, covered with writing, that was dug up in this mound*; and to-day we were shown some fragments built up in the foundations of houses. One of these, a broken piece of gypsum with cuneiform characters, was in the kitchen of a wretched house, and appeared to be part of the wall of a small passage which is said to reach far into the mount. Some people dug into it last year; but as it went under the houses, and they were afraid of undermining them, they closed it up again with rubbish, and only that portion of it which had been laid open, and forms part of a kitchen, is now visible. A little farther on, in a small room occupied by the women of an inhabitant of the town, who very politely went out to allow us to inspect it at our leisure, was another inscription, in very large cuneiform letters, on a piece of gypsum. It faces south, and runs east and west. Only about three feet of it are now open, though it is said to extend several yards west; but it has since been plastered over with mud. This inscription is the more curious, as it seems to occupy its original position. It is not much above the floor of the room, is about two feet high, and below the level of the surface of the mound. The cuneiform characters are in their proper position. The inscription is said to have been discovered in building the room, and was left just where it was found, only plastered over with mud like the rest of

* Now in the British Museum.—*Ed.*

the room. It is exactly parallel with, and very near the passage noticed before; which appears to have been continued into, and even beyond, this spot, from some lines or traces seen in the ground, but is now broken down and laid open here. I doubt not but many other antiquities might be found in this mound; but the greater part of it is thickly covered with a labyrinth of small houses, and it is only on the repairing or falling down of these that such things are discovered.

From this we went to the mosque which covers the tomb of Jonah *. It is on the north and higher end of the mound, and is rather a considerable building. The principal dome is ribbed and of a conical shape; it stands on an octagonal base, eight feet each face, which is again placed on a square pediment, standing on the terrace that covers the building. The dome is of small circumference, whitened, and crowned with a spike. The terrace, or flat roof, is about fifteen feet above the level of the mound on the south side, but on the north it rises forty feet by measurement above the mound, about thirty feet perpendicular height of which remains between the foot of

* There was formerly a Christian monastery where the pretended tomb of Jonah now stands, the Mahometan building being erected over the church, which is preserved entire; but no Christian on any account would be suffered to go near it. The Christians named their church after the tradition that Jonah preached in that place; but they deny his having been buried there. They believe, on the contrary, that, after his mission was accomplished, he returned to Palestine.

the wall, and level of the plain or area of Nineveh; so that the perpendicular height of the highest part of the mound above the level of the plain is about fifty feet. There are several other domes, but they are semicircular, and rise very little above the terrace. On the east side of the court of the mosque we were shown three very narrow, ancient passages, one within the other, with several doors or apertures, opening one into the other, which reminded me of the interior plan of the Zendan at Dastagerda.* The passages are quite dark, narrow, and vaulted, and appear much as if designed for the reception of dead bodies. They are said to be very ancient, but of what age none of our conductors could specify; and they extended much farther, but they have been stopped up.

From the terrace of the mosque is an admirable view of Mousul. The whole population of the town assembled to gaze at us, but none offered the least molestation, though some of them were heard *opining* that I was ascertaining if great guns would bear upon Mousul from that position.

We afterwards rode through the area of Nineveh to the first wall of the enclosure. It is a line of earth and gravel, out of which large hewn stones are dug, as out of all the walls of the area. Beyond this is a ditch, still very regular, and easily trace-

* See Journal of an Excursion to the Frontiers of S. Koordistan.

able, on the other side of which is another wall. Under this wall is the well of Damlamajeh, noticed before; and beyond it, leaving only a narrow ravine or ditch, there is still another, and, I believe, the largest wall.

We went no farther than the well to-day. It is a few feet distant from the wall, in the ravine, and has the remains of a little dome over it, in the inside of which is an archway over the water, of massy stone work. In the interstices over the entrance are the remains of a great many nails, probably driven in to hold shreds of cloth,—the signs of a person having made a vow or promise, if he recover from any disorder by the intercession of a saint, or the virtue of a spring. The water appears to come out of a conglomeration of pebbles and soil, of which also the base of the wall seems to be composed, as may be seen where it has been broken into at the foot. We saw also some river shells among the pebbles.

From the well we rode north in the ravine, till it opens a little at the river Khausser, which passes through it. On the edge of the river, which in spring sometimes swells so as to be unfordable for a short time, is a piece of ancient stone-work, as if there had been a bridge over it. From the Khausser we returned home, leaving Koyunjuk Tepeh on our right and passing close under the tomb of Jonah.

The area of Nineveh, on a rough guess, is about one and a half to two miles broad, and four miles

On stone by W. Walton

Printed by C. Hullmandel

NINEVEH.

Published by Duncan, Paternoster Row

long, extending a little way south of Nebbi Yunus. On the river, or west side, there are only remains of one wall, and I observed the same at the north and south extremities; but on the east side there are the remains of three walls. The west wall appears to have run a little in front of Nebbi Yunus. Between it and the river the ground is subject to frequent inundations and changes; but it has not interfered with the area.

In this place I cannot help remarking a passage in Jonah; that Prophet suffered grievously from the easterly wind. This is the *sherki* so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting *.

November 10.—I was obliged to call on the Pasha yesterday, and therefore could not go over to Nineveh; but we set off this morning at ten o'clock, although the day was not quite so favourable for observation

* Among the many recollections suggested by a survey of the ruins of Nineveh, the beautiful tale of Pyramus and Thisbé is certainly not the least interesting. It is most likely derived from an Oriental story; and if this be the case, Pyramus will be Bahram, which is commonly rendered in Latin Varamus. I am not well enough acquainted with ancient female names to say what Thisbé may be; but the whole story has a local air [a], which makes me think it was not wholly the invention of the Roman bard.

[a] The only ancient writers who tell this story are Ovid, Met. iv. 55, and Hyginus, and both make Babylon the scene of it. Mr. Rich has been led, doubtless by the "busta Nini" of Ovid, the "Ninus's Tomb" (Mids. Night's Dream), to suppose the true locality to be where, as he believed, that tomb was really to be found, viz., at Nineveh. See his Second Memoir on Babylon, pp. 38. 192.—*Communicated by a friend to the Ed.*

as yesterday, it being rather hot when we first went out, but in the afternoon it got cool and pleasant.

We first went to Koyunjuk, crossing the Khausser, which runs at its south foot, and is twenty or thirty feet over, and about two feet deep in the deepest place.

I was enabled, from the Mount of Koyunjuk, to form a general idea of the enceinte of Nineveh. Koyunjuk is rather nearer the north than the south extremity of the western wall, which adjoins it, or rather did adjoin it, on both sides; the western face of Koyunjuk being aligned with the wall. The same thing may be said of the mount on which the village of Nebbi Yunus is built, which extends inwards, or easterly, about as much, though its surface is not so extensive as that of Koyunjuk. The wall, after a little break at the foot of Koyunjuk, where it is ruined, proceeds north in a straight line up to its north-west angle or extremity. It is to be observed, the angles are not marked by any tower, bastion, or work of any kind.

At the southern foot of Koyunjuk runs the little brook of Khausser, on the south bank of which the wall re-commences. It is here broken abruptly, and shows an interior construction of unburnt brick, but no reeds. The wall runs again in a straight line to the north-west angle of Nebbi Yunus, where it is again broken by the Kermelis road close by the village. Beyond Nebbi Yunus it waves or bends a little outwards to its south-west extremity. The

height of the wall is from ten to fifteen feet in the highest part; and it comes to a ridge or point in the place where it is best preserved. Very large hewn stones are dug out of every part of its extent, I believe generally near the bottom. We remarked one enormous hewn stone lying on the top of it.

The Mount of Koyunjuk is, except at its west and part of its eastern face, of rather an irregular form. Its sides are very steep, its top nearly flat; its angles are not marked by any lantern or turret. The perpendicular height is forty-three feet; the total circumference 7691 feet. While I was taking the angles, Captain Kefala* employed himself with four sepoys in taking the measurement of the mount.

The top of the mount does not wear the appearance of ever having been greatly higher than it is at present; but it evidently has had building on it, at least round its edges. Stones and bricks are dug or ploughed up every where. There were also other buildings farther in the mount; and at a place where they had been digging into it, we saw the same coarse stone and mortar masonry, and a piece of coarse grey stone, shaped like the capital of a column, such as at this day surmounts the wooden pillars or posts of Turkish or rather Persian verandahs; but there was no carving on it. We also saw, in many parts, a flooring, or pavement, on the surface

* Captain Kefala was a Greek, who had been to India on private business, and who, on his return, joined Mr. Rich, and accompanied him during part of this journey.

of the mount, of small stones rammed down with earth. Pottery we also found, and other Babylonian fragments; also bits of brick, with bitumen adhering to them; and I am informed that many bricks with bitumen are found in these ruins. A piece of fine brick or pottery, covered with exceedingly small and beautiful cuneiform writing, was found while we were looking about the mount. It is of the finest kind, yellowish, with a polished or hard surface, and apparently belonged to one of the large cylinders. On the north-east angle of the mound is the little village of Koyunjuk. Some part of the surface of the mound, probably where the buildings were either less solid or perhaps entirely wanting, is ploughed over.

The greatest part of the curiosities from Nineveh are found in the mount on which Nebbi Yunus is situated. The curious little stone chair brought to me at Sulimania by my curiosity-hunter Delli Samaan, was found here, with several written bricks and cylinders. After having observed the mount sufficiently, I proceeded to finish what I had to do north of the Khausser, reserving the southern division for to-morrow.

But I must first remark that the river Tigris runs off into a semicircle above the ruins and returns below them, leaving a flat cultivated semicircle of land. At the north-west angle of Koyunjuk is an interval of two hundred and ten paces between it and the recommencement of the wall, and here the wall

seems to have decayed more. The interval has been dug into for stones.

We now went along the wall in a north-west direction on horseback, till we came to a part of it higher and broader externally than the rest. Here, some years ago, an immense bas-relief, representing men and animals, covering a grey stone of the height of two men, was dug up from a spot a little above the surface of the ground. All the town of Mousul went out to see it, and in a few days it was cut up or broken to pieces. I picked up at this place a piece of a cornice of gypsum, or what is called Mousul marble.

Hence we went along the wall to another high mount on the wall, like the one we had last observed. Here were some ruins, or inequalities of the ground, stretched north-west into the area of the city; but I am inclined to believe they are only inequalities. All the area from the commencement of this inequality up to the east wall is higher and not so smooth as the western part of it. We continued riding along the wall, which here was high and steep, to the place where the Khausser runs through it, and where is a mount on which I fixed as one of my stations for observations. It does not seem to have been broken; and on the banks of the Khausser here, and also a little higher up, is some stone-work, which may have been part of a pier or bridge

On the outside of the wall, as far round as the

last mount but one, the country is hilly, or perhaps it would be more correct to say, unequal; and thereabouts it runs off to form the high bank of the river on which the Sheikh * is situated.

November 11.—There was some rain in the night, but not enough to spoil my day's work. I therefore went out at the usual time, and set Captain Kefala, with a working party of sepoys, to measure the base, while I went round the southern part of Nineveh, sketched the country, and took the remaining angles. The wall up to Nebbi Yunus bends inwards a little, and, except near the south-west angle, it is small, low, and broken. The road from Karakoosh to Mousul runs along it. Near the angle it becomes high again, and continues high and regular round the south-west angle up to the south-east angle, and then round to the double-headed mount, which I call Station 8. The sides, though very steep, are ploughed.

On the south side or face of the inclosure are three openings, the centre one of which at least seems to have been part of the original plan. A few yards from it on the *outside* of the wall near the Karakoosh road my attention was called to a very curious object, seemingly of the remotest antiquity. Some people had been digging for stones, and had dug a hole in the ground, from which they had turned up many large hewn stones with bitumen

* The tomb of a Mahometan saint, but whose name I cannot learn.—*Ed.*

adhering to them. I examined the excavation, which was about ten feet deep, and found it consisted of huge stones, laid in layers of bitumen and lime-mortar. I brought away some specimens of them sticking together. I also saw some layers of red clay, which were very thick, and had become as indurated as burnt brick *, but there was not the least appearance of reeds or straw ever having been used. This mass appeared to have been a foundation or substructure. We found among the rubbish some pieces of coarse unglazed pottery. It would not have been possible to tell, from the appearance of the surface of the ground, that there had been building beneath—a water-course full of pebbles had even passed over it. It is therefore very difficult to say to what extent vestiges of building may exist outside the inclosures, the area of which may have been the royal quarter, but certainly was never sufficient for the city of Nineveh.

We now went to Damlamajeh, which we had agreed to call Thisbé's Well, to refresh ourselves for a little while; and I took the opportunity of ascertaining the temperature of the spring, which I found to be 66°, that of the air in the little building which contains it being 65°. The spring issues out of a concretion of pebbles. It is covered by a little dome, which is evidently of Mahometan

* Red clay is still used by many as a coating for walls, instead of plaster.

workmanship. The archway which forms the descent to the spring inside the ante-chamber may be more ancient, possibly old Christian architecture. It seems to be built with large fragments of stone taken from the ruins of Nineveh; and on each side of the door-way is a pedestal or capital of a column, exactly similar to the one we found at Koyunjuk.

Once a year the peasants assemble and sacrifice a sheep at the well, with music and other festivities. This is a superstition far anterior to the religion they now profess. This veneration for certain springs is common both to Christians and Mahometans. Captain Kefala, himself a Greek, remarked that this well had every appearance of having been a spot consecrated by the Christians. The Greeks are indeed much attached to grottoes and wells. There is scarcely one in all Greece and the islands which is not consecrated to the Virgin, who seems to have succeeded the nymphs in their guardianship of these places; and where once on a rude basso relievo was seen ΝΥΜΦΑΙΣ, we now find an equally rude figure with a dedication to the Panagia. There is something very poetic in the worship of the Virgin.

As I proposed to devote a day entirely to the inspection of Nineveh beyond the wall, and was besides anxious to take the angles at the base while there was good light to see my distant signals, I returned to the inclosure to take my last station,

remarking on my way several stones which had been dug out of the wall or elevation under which the well is situated, between it and the inclosure wall. Most of these stones seem to be of the same kind, that is, a coarser kind of Mousul marble or gypsum, of a grey colour*. I also observed sandstone cut into blocks. Most of the stones dug up were of enormous dimensions.

Between the two walls the ground is ploughed in many places, and I wondered to see how they ploughed ground which seems to consist almost entirely of loose pebbles; but I believe such ground is the best for all plants of the melon kind.

We arrived at the east boundary wall by the Kermelis road, which passes close by the well. The wall on the north side of the road rises into two high mounts, the southernmost of which is the one which I set with the compass from several stations. A little way up it I saw an immense stone, or rather slab, with bitumen adhering to the underside of it, which had just been dug up out of the mount.

While I was employed in taking angles, the Seyd, with Hussein Aga, went into the village of Nebbi Yunus, where they discovered a square stone or slab, covered with a cuneiform inscription which was extremely perfect. This was in the wall of

* The natives distinguish between this and the gypsum, calling the gypsum *heilan*, or *hhallan*, and the other from Mousul, *mermer*.

a house, but the Seyd managed so cleverly, that he succeeded in purchasing and bringing it away; and it is now safely lodged among my other curiosities.

After I had concluded my measurements I carefully observed the village and mount of Nebbi Yunus. The village and the tomb are principally built on the east boundary wall, and a mount of parallelogrammic form juts out from it easterly, on which is a burying-ground.

The mound which projects out is not above ten or twelve feet high. The tomb is on the highest part of the whole, and on what appears to have been the west wall, a few yards of which adjoins the village a little in front of the tomb, and on it are some graves and a very deep well; then comes the opening formed by the road from Kermelis to Mousul; after which the wall is continued again up to the Kausser under Koyunjuk. I fear there will be no means of taking the dimensions of the mound of Nebbi Yunus otherwise than by distant sights, on account of the village being on and connected with it.

One thing is sufficiently obvious to the most careless observer, which is, the equality of age of all these vestiges. Whether they belonged to Nineveh or some other city is another question, and one not so easily determined, but that they are all of the same age and character does not admit of a doubt.

The vestiges or traces of building within the area are, with the exception of Nebbi Yunus and Koyun-

juk, extremely slight; and I am now confirmed in the opinion I formed in viewing the ruins many years ago, that the inclosure formed only a part of a great city, probably either the citadel or royal precincts, or perhaps both, as the practice of fortifying the residence of the sovereign is of very ancient origin. In the East to this day the dwelling of the prince, and indeed of many governors, consists of a number of buildings inclosed in quite a separate quarter; and from what we are told of the Babylonian palaces, and see of that of the Seffiviyahs and of the Sultan of Constantinople, this extent would not be too much to assign for the residence of the Assyrian kings *.

* Most readers are acquainted with the extent assigned to this city in the Scriptures, but it may not be so generally known that the heathen authors agree likewise in giving the same account of its vastness. " Strabon (says the Abbé Sevin, *Recherches sur l'Histoire d'Assyrie*) assure que cette ville occupoit l'espace qui est entre le Tigre et le Lycus; et cet espace, au rapport de Ptolémée, n'a pas moins de 50,000 pas, si on le prend de l'endroit où le Lycus va se jetter dans le Tigre. Il est aisé de juger par-là quelle devoit être la grandeur de Ninève. Je ne vois rien de plus magnifique que la description qui nous a été laissée par Diodore. Si on en croit cet historien, elle avoit 150 stades de long sur 90 de large; et le circuit étoit de 480 stades, qui font environ 60,000 pas. Une si prodigieuse étendue paroîtroit sans doute incroyable, si on ne trouvoit expressément dans l'Ecriture, que Jonas n'employa pas moins de trois jours à faire le tour de cette fameuse ville. Après tout, les murs n'en étoient pas moins dignes d'admiration. Leur hauteur étoit de 100 pieds, et on rapporte que trois chariots y pouvoient aisément marcher de front. Il y avoit outre cela 1500 tours, dont chacune étoit de 200 pieds de haut. A juger par cette description, il n'y a

Nadir Shah when he besieged Mousul encamped within this inclosure, and his own tents were pitched on the Koyunjuk mount. He did not entrench himself, indeed he found a kind of defence ready made in the ancient walls of Nineveh; and had he chosen a less guarded position, he would have had no occasion to throw up any works, as he was in no danger of a sally from the garrison. There was no army in the field, and the brave garrison of Mousul were few in number and obliged to keep strictly on the defensive within the walls on the other side of the river, the bridge being of course broken down. The inhabitants still talk much of the skill of Kazukjee Mustafa Pasha, an engineer who had arrived from Constantinople, in finding out and defeating Nadir Shah's plans for mining and getting possession of the city; once in particular when he was working a tunnel under the Tigris.

They also have a story about the dispersion of Nadir Shah's army by the miraculous interposition of St. George, St. Matthew *, and Jonah, who appeared among them armed and mounted.

personne qui ne s'imaginât, qu'à peine un siècle auroit pu suffire pour porter à sa perfection un ouvrage qui est si fort au-dessus des plus beaux monumens de l'antiquité. Si l'on s'en rapporte à Eustathe, il fut entièrement achevé dans l'espace de huit années; et la chose semblera d'autant plus vraisemblable, que 140,000 hommes y travaillèrent sans interruption."—*Académie des Inscriptions*, vol. iv. p. 500, duodecimo.

* Called by the people of Mousul, Sheikh Muttee, not the Evangelist. There is a very ancient and celebrated convent (Deir

November 12.—The bridge of boats at the city is three hundred and five feet in length, and consists of twenty-one boats; then comes a space of one hundred and forty feet to the end of a stone bridge of sixteen arches five hundred and twelve feet, in all nine hundred and fifty-seven feet, the whole of which space is occupied by the river in the spring and early summer. I have seen it in this state twice on two former visits to this place; at present a small stream of one foot deep only passes through it; the bridge forms an obtuse angle at its centre. The bridge of boats is extended to the stone bridge, when the river rises and covers the pebbly bed, which is now a vacant space of one hundred and forty feet between the two bridges. The river is narrowest at the bridge of boats, and deepest just below it, where it is fifty feet in mid-channel; it then widens and shallows to 38, 30, 21, 18, 10, 11, 11, 12, 10, 9, 10, 12, 10, 8, 7, 5, to the place below our garden, where it throws out two branches eastwards, and forms the two low islands now planted with melons; this is about two miles below the bridge, but these islands and others above the town all disappear when the river rises, and it then becomes one fine stream *.

Mar Mattei) dedicated to him half way up Mount Makloube. The veneration of the Mahometans for him probably is inherited from ante-Islam times.

* I may here observe that the measurements and soundings of the river were taken by Captain Kefala.

CHAPTER XIV.

Continuation of the Examination of the Ruins of Nineveh—Measurements—Hollow Way—Remains of Piers, Buttresses and Pillars—Separation Mound—Stones with Bitumen—Vestiges of another Mound—Great Mound called Eski Bari—The Ditch—Conical Mound—Arrival of Delli Samaan—Antiques—Country North of the Ruins—Large Stone-masonry—The Wall—Tomb of Sheikh Ahmed—Convent of St. George—Mounds of Ruins—Country South of Nineveh—Measurements—High Bank of Yaremjee—Mousul Winter—Cultivation—Mode of Building practised—same as in Ancient Times.

November 13.—WENT out as usual to Nineveh. My object to-day was to inspect the eastern part of the ruins. I first went to the two mounts, which are about twenty-five feet high, and here I sketched a view of Mousul*; this being a good point, as it takes in Nebbi Yunus in the fore-ground. In the meantime I sent the Seyd to Nebbi Yunus to take the dimensions of the mount which juts out from it; he found them as follows:

Length east and west ....431½ feet.
Breadth north to south....355 do.

He effected this without being observed; whereas had I gone I should have attracted a crowd round me. He also saw in the village a very large stone with one line of writing in the cuneiform character on it; but as this was all, he did not attempt to bring it away, being very ponderous.

* See accompanying plate.

I also looked again at the western boundary from Nebbi Yunus up to the Khausser. There are three passages through this wall. The largest, which may have been originally an opening, is the one nearest to the Khausser.

While I was sketching, I detached the captain with a working-party to measure on to the eastward boundary. The measurement is as follows:—

Feet.

1295—To the edge of the ravine, in which is Thisbé's well.

145—Breadth of the ravine to its eastern mound.

395—Breadth of the mound.

172—Breadth of the second ravine. After this comes the last regular or considerable mound.

2007—Outside of the boundary to the inside of the last considerable mound.

About half way between the boundary and the ravine is a hollow way about one hundred and fifty feet broad, sunk a little below the level, and as straight as if it had been drawn with a line. It runs N. 7 W. by S. 7 E. I at first was inclined to consider this as a ditch, but a little way in it, on the left of a road, I perceived some vestiges, which induced me to ride through the hollow way as far as it went. I found in it, about two hundred yards from the Kermelis road, and near the middle of the ravine, some vestiges composed of concretion or conglomeration rock; which, had the forms been at all equivocal, might have passed for natural objects on a slight inspection; but though there was not enough left to make out any regular plan, there was certainly quite suffi-

cient to show that it was building, all the forms being strictly and unequivocally artificial, consisting of right angles, and stumps of piers, buttresses, or pillars. These remains covered several square yards, but are only a couple of feet above the ground. It is quite clear too that they are not cut out, but built. They are no doubt formed by the common rubbish of the country, that is to say, of pebbles and soil, well rammed down, with perhaps what is called a wash of lime poured upon it, which in a short time would bind the whole together, and convert it into a solid mass, exactly like a natural rock: for in some of these conglomerations, where they had crumbled away, I found pieces of lime-mortar, and in others some layers of indurated mud, as if it had been distilled, when wet, through the mass, and had filled up the hollows which it had found near the bottom. I still rode on in this sunken way, remarking, as I went along, some other vestiges of building on the sides. The bottom of it is ploughed. It appears as if it had been closed up by building, possibly a gateway*. A semicircular hollow way leaves it at this end, and returns to it again a little south of the Kermelis road; and it is in this semicircle, or more correctly arc, that Thisbé's well is situated at four hundred and ninety feet north of the Kermelis road. I rode all through the arc to its rejunction with the

* The level of this curious hollow way is much above the bed formed by the inundations of the Khausser.

straight ravine, and examined the ravine itself to its south termination, which is north of the south-east angle of the inclosure. Here also the sides exhibit a great quantity of solid conglomeration. The spot is called by the natives Abdal Kaiasi, or the Abdal or Dervish Rock.

We now returned to rest at Thisbé's well; and the captain amused himself with cutting our names on its walls. Some traveller in after times, when our remembrance has long been swept away by the torrent of time, and the meanest of man's works only remain, may wonder, on reading the name of Mary Rich, who the adventurous female was who had visited the ruins of Nineveh. He will not be aware that, had her name been inscribed at every spot she had visited in the course of her weary pilgrimage, it would be found in places compared with which Mousul is the centre of civilization.

I next went to examine the ravine east of the arc, from which it is separated by a mound or elevation three hundred and ninety-five feet broad in front of the well, and of no great height. The Kermelis road passes over, and almost obliterates it. Farther north the separation mound is much higher, probably twenty-five feet high, and growing narrower at the top. The ditch, or ravine itself, is one hundred and seventy-two feet broad, and is bounded on the east by another mound, the highest of all, and much higher towards the ditch; the level of the country being

higher than the bottom of the ditch. The upper part of this mound comes to a ridge. The lower part is broad, and seemingly rests on a bank or bed of concretion, of which it is difficult to determine whether it be artificial or natural, but I am rather inclined to think the latter. The west side of the ditch is lower, that is, between eight and ten feet high; and from the road in a southerly direction, exhibits almost a regular wall of concretion up to its termination, nearly on a line with the south-east angle of the inclosure. The bottom of the ditch is full of loose pebbles, possibly the decomposition of the conglomeration. A few solid fragments are seen near the middle; but their forms are not such as to enable me to say positively that they were buildings.

I must not forget to repeat, that from all these mounds, large stones, frequently with bitumen adhering to them, are dug out. In general, I think there were but very few bricks used in the building of Nineveh.

But to return to my survey. The ditch and mound run S. 3 W. from the Kermelis road to its south termination, and N. $1\frac{1}{2}$ E. to the Khausser; but it is not quite so ruled a line as the first hollow way. I went up the Kermelis road to the outer, or east side of the eastern mound, and then traced it down along the outside. Two ravines, or roads, descend through it to the ditch, between the Kermelis road and its termination. It decreases in height as you advance;

and the nature of the country outside, which is not flat, and over which the plough has passed for ages, renders it almost impossible to ascertain to what extent eastwards vestiges of the former habitations of men might be found; but I am inclined to think that Nineveh extended still farther in this direction. This uneven country is about four miles in breadth, commencing from the eastern part of the inclosure on the Kermelis road, and extends north up to the first rising of the country to join the Koordish mountains on the road from the village of Reshideh to Vana. It then comes to the river's edge—how far south it extends I am unacquainted with. What part of this space was covered by ancient Nineveh it is, as I said before, nearly impossible now to ascertain.

As I was riding along the outside of this mound, towards the Khausser, and where it becomes much lower, I came to some vestiges of another mound, about fifty feet still east of the former. This mound winds a little, and is of no great length. Before it, the great mound becomes very low and flat, and is ploughed over. This second mound rises in one place to the height of nearly thirty feet, and is divided by a road. On the highest part of this mound where I took my stand, in order to take an observation, I had a good view of the country round me. The mound on which I was standing runs about N. 15 W. to S. 15 E., beginning near the

Khausser. The village of Hashamia lay on this side of the river, not far from its banks; and on a high spot opposite was the termination of this mound. The Khausser, on quitting the inclosure, turns and runs about N. 20 W., then about N. 40 W., up from this mound. The great mound, which is called Eski Bari, winds and follows the river up its eastern bank. The other bank, after the elbow N. 40 W., is also high, and seemingly artificial likewise. The country about the village of Hashamia is high and uneven. The mound on which I was standing grows less again, and soon terminates at a water-course or ravine made by the rain forcing itself a channel into the Khausser.

I now returned along the west face of the great mound, which soon becomes higher again. I noticed on its western boundary, which separates it from the arc, or semicircular hollow way in which Thisbé's well is situated, a mount like an inverted bowl, with a circle, or rather vestiges of building in a circle, about half way up. I traced this ditch and mound all along to its southern extremity, nearly on a line with the south-west angle of the inclosure. Here it opens into a lower country, and a small ravine or water-course now dry passes by it, runs parallel with the south face of the inclosure at a few yards' distance, and discharges the waters that pour through the ditch on very heavy rains; but this water-course does not commence with the ditch—it comes from the

east. Close on its edge, and indeed, even in its bed, is the recent excavation before mentioned, in which were discovered large stones and bitumen ; and this evening, as we were riding along it on our return home, we saw some immense stones with bitumen in several other places.

But I have a little outstripped my progress in the survey. In riding along in the ditch, when I came to the place where the mound grows higher, I ascended it and took some sights with my compass.

My next station was at the southern termination of the great mound. It here falls at once, without being broken, into the common level. A little conical artificial mount, called Zembil Tepessi, was visible from hence, in the country outside the ruins, and distant about half a mile in a south-east direction ; and to the east I perceived another mound, on the outside of Eski Bari, near its north end, on the Khausser, but it was not considerable. The straight hollow way I have already described terminates abruptly in Abdal Kaiasi, a little before Eski Bari.

We returned home a little after sunset.

November 16. — Delli Samaan, my curiosity-hunter, brought me to-day some fragments of cuneiform inscriptions on stone, and a seal of agate with the priest worshipping the sun, and other symbols, similar in every respect to some I got at Babylon. These he found in the mound of Koyunjuk, which the natives call the Kalaa, or Castle of Ninewe.

November 17.—This morning I sallied forth to visit the country north of the ruins of Nineveh. We first went up to Koyunjuk, along the banks of the Khausser, which skirts the greater part of it close at the base. At the level of the water where the rains had washed away some of the soil from off the mound, we saw several layers of large stone-masonry, like a solid foundation. This was near the village of Koyunjuk, where we crossed the Khausser; it is about a foot deep. As the passage is generally bad on the Mousul road where it falls into the Tigris, people are often forced after rain to come up thus far, even when they are going to the village of Reshideh, as there is no bridge. Here it widens, and has a hard gravelly bottom. In the spring it is sometimes unfordable for a short time.

The Khausser is generally drawn off for irrigating the cotton-plantations in the alluvial ground of the river, and, when not used for irrigation, its superfluous waters run through a channel east of the Tigris to the islands below the garden. There is a small bridge of three arches over this channel, very near the bridge of Mousul; but when it is much overflowed, it discharges itself into the Tigris above the bridge. The lesser channel is properly the vent of the irrigation canals.

Leaving the Khausser we passed through the area of the inclosure to station No. 3; remarking on our left, that the higher country passes through the

walls, which are built on it, at the mount between stations 3 and 4, and runs all along that side of the area, exhibiting in some places the strata of concretion, which may not be building. It is not so unequivocal as the specimens in the hollow way.

We passed through the wall and then rode over alluvial soil covered with pebbles washed down from the higher grounds, the banks of which were from about fifteen to twenty and thirty feet high. They advanced outwards from the mount above station 3, in a northerly direction, sometimes descending very gradually into the lower ground, and sometimes more abrupt and broken, where it shows a table or stratum of concretion, about five feet thick, and ten or fifteen above the alluvial soil, which is horizontal, and seems to run through the whole of the country. The country is likewise much furrowed by rain, running off the higher and harder ground down towards the river; and on the edge or step, especially, is worn into hills, by the yielding and crumbling down of the gravel. In such a country it is not easy to say precisely what are ruins and what are not; what is art converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins, approaching in their appearance those of art.

We went to the tomb of Sheikh Ahmed, which I had set with my compass from many points. It is

situated on a high promontory of this bank or step of the higher country, overlooking the village of Kadi Keuy. This gave me a good line of country, and I took a set of angles with my pocket-sextant carefully rectified, each angle being taken several times. I next took up the detail of the river down to Nineveh; and when I had finished, we mounted, and descending the cliff or bank again into the alluvial gronnd, proceeded to the convent of St. George. Shortly after we passed the promontory, which is a cliff of concretion, out of which we remarked a fig-tree growing.

From this the bank retires into a semicircle forming a bay. It advances again close behind the convent, and then runs westerly to the river beyond the village of Shira Khan: the area is alluvial. In the bank, which is much furrowed and worn into hillocks, I observed some stones, lime, and other fragments which seemed to indicate building. Some mounds near the convent, and a line or mound about a hundred yards long just before it, were quite unequivocally artificial. The convent itself is situated on a mound, and in this solitary bay it looked like a hermitage on Sinai. It belongs to the Chaldeans. The church is small and ancient. At the end opposite the sanctuary or altar is a high place, on which are two pulpits for readers, a sure mark that this was an oriental church anterior to Romanism; and pro-

bably it belonged to the Nestorians. There are many old *stranghelo** inscriptions; but the kind of half-priest, half-servant who showed it to us could not inform me the age of it. A Dominican missionary, Padre Gaetano, is buried there A.D. 1753. The convent is more recent than the church. The terrace of the church was clean and agreeable. In the spring it is a favourite resort of the principal Turks of Mousul, who probably come here to indulge themselves in the unlimited use of wine, to which the people of Mousul of all religions are much addicted.

On our return we kept easterly through the high country, which is, as I said before, furrowed by the water making its way to the lower banks of the river. Its surface is completely covered with pebbles, among which I noticed many flints. We did not observe anything hereabouts which could positively be pronounced to be a ruin. The river throws out several branches in the low country.

We entered the inclosure at station No. 3, and proceeded, as before, to the Khausser under Koyunjuk.

* The different sects of Syrian Christians do not use the same character in writing their ancient language. That employed by the Maronites and some others is nearly the Syriac letter of European printed books. It is said to have been introduced by the celebrated divine and historian Abul Faraj, or Abulfaragius, Bishop of Seleucia, in the thirteenth century. The truth is, however, that it was formed by gradual changes from the old Syriac alphabet, called *Stranghelo* or *Estranghelo*, which is of considerable antiquity, and in which, of course, the most valuable MSS. are written.—*Communicated by a Friend to the Ed.*

We examined the break of the western boundary wall on the Khausser, and another break or opening in it a little farther south, the earth of which it is formed lying in layers like unburnt brick; but I cannot positively affirm that it was unburnt brick. No reeds were visible, even where the fractures which showed the interior were recent. I saw again several large stones, dug out of the lower part of this wall.

We returned home just at sunset, the distance from the convent being an hour and a half.

November 18.—This day I devoted to the examination of the country to the south of Nineveh. I first went to the southern face of the inclosure, which I measured, or rather the Captain measured for me, with the chain, while I took the bearings again, in order to serve as a verification. The dimensions are as follows:—

	Feet.
1. The part of the western wall (from Nebbi Yunus down) where it is highest, and turns round the south-west angle without interruption, to south-west angle - - - - - - - -	320
2. From south-west angle to first break in the south wall	520
3. From first break to the second or principal break or entrance - - - - - - - -	1130
4. From the second break to the third - - -	510
5. From the third break to the south-west angle -	460
Total, from the south-west to the south-east angle -	2620
Or 873 yards, 1 foot.	

The direction N. 84 W. The angle then rounds off into the new direction, and the new alignment is N. 7° 56′ W. Hence the termination of the straight

hollow way is N. 24 E. The hollow way has a fragment of *concrete* building just in the centre of the mound at its termination. It is quite plain that this hollow way is not a mere ditch or canal dug or cut out; for here especially its configuration is quite clear. It rises from the foot of the eastern boundary to the edge of the hollow way in an inclined plane.

From the south-east angle of the inclosure the westernmost point of the high abrupt bank of Yaremjee bore N. 18 W. I was determined to inspect this bank myself, although I was told it was quite natural; yet the level of the country rose so much at one spot, that this alone was enough to excite my curiosity. I was indeed very glad I went there, for I found a high abrupt bank, which was evidently artificial, broken down by some former overflowing of the Tigris. It was forty-two feet perpendicular height, and one thousand one hundred and fifty feet long from N. 85 W. to S. 85 E. At its western extremity it turns a little south, and has there also been eaten away by the water. It is on the prolongation of the step from the river-bed to the higher ground. On its south side it rises gently from the ground; and here is situated the village of Yaremjee, the inhabitants of which are of the Turcoman race. We observed likewise a few tents of the Beni Harith Arabs. The north face of the mound is, as I said before, a prolongation of the step which rises from the low alluvial ground to the higher country. Here the

country has been cut down to a precipice by the waters, and exhibits remains of building—such as layers of large stones—some with bitumen on them, and a few burnt bricks and tiles. The interior looks like the interior of the west boundary wall of the inclosure. The layers of stone-work were to be seen likewise. The breadth of the mound is inconsiderable; but it is difficult to say what it may have been before the encroachment of the river. The river has not come up to this bank within the memory of man. The Turcomans of Yaremjee told me that there is a tradition among them that this was *the Pottery* of Nineveh: that it seems to have been a part of Nineveh is certain. I did not meet with any antiques deserving of notice, except a Cufic coin or two, and a few *Agnus Dei* belonging to Christian rosaries. None of the stones that we observed here had any inscriptions on them. The whole appearance of the face of the mound is exactly similar to that of Koyunjuk where it is broken down. Beyond or south of the mound there are no appearances of ruins.

I also observed all the detail of the river, both from here and the south-west angle, with the compass, and sketched it on the spot.

We then returned home along the river. The low ground, where it is uncultivated, is covered with bushes of tamarisk; but in every direction we went the cultivation was very extensive, and there seemed little ground wasted. The people were getting in the cotton harvest, which was almost over.

November 25.—We have had abundant rain yesterday and to-day. The first rain that falls, when it is sufficient to soak the ground, is called "pella" by the people of these parts, and is always much needed by the cultivation at that season. The Mousul winter begins generally about the end of this mouth. The increase of grain here is from eight to twenty on seed. Last year, which was a very good one, the crops yielded twenty; but this is not common. The lands in the territory of Mousul are obliged to lie fallow every other year. The farmers when they cultivate a spot of ground with wheat or barley one year, plough it the next, and let it remain without seed till the year after; but the islands in the river are cultivated every year, without intermission. Some hemp is grown about Mousul, but, I believe, no flax. A great quantity of the castor-oil plant is cultivated. The oil is used for burning, and is said to be efficacious in bruises; but they are not acquainted with its purgative qualities; indeed I have never met with any Orientals who were.

November 30.—We have had rain for several days past. At no season of the year is there ever so much rain at Bagdad as has just fallen here. This Mousul owes to the vicinity of the mountains. All the grain of these parts is cultivated without artificial irrigation, which is applied to cotton only. On this account cotton is cultivated along the banks of the river. Sometimes, by a sudden flood, the river

inundates the cotton-grounds; but this happens generally at a season—that is, in the spring—when no great damage is occasioned.

December 1.—We have had incessant rain. Last night a violent thunder-storm, with very heavy *tropical* rain, and one of the loudest claps, or rather crashes, of thunder I ever heard. Such a quantity of rain as this does not fall in Bagdad from one year's end to the other. The Khausser now discharges itself *direct* into the Tigris, and brings an immense body of water.

December 5.—The rain still continues. This afternoon it seemed inclined to clear up. The river is now quite full, and has overflowed the melon-grounds. The water-wheels are removed, and the bridge of boats opened. So great a flood is not common at this time of the year.

Bekir Aga, at whose expense the stone bridge over the Tigris here was built, also built one over the Khausser, on the Constantinople road; but it was carried away one night by the violence of the Khausser on a sudden inundation. The bridge over the Tigris is built wholly of stones dug out of the walls of Nineveh, which, as Jirjees Aga remarked, is an inexhaustible resource.

I have learnt from Hajee Jirjees Aga a mode of building which is still practised, and which throws great light on some of the ruins seen at Nineveh. Pebbles, lime, and red earth or clay are mixed to-

gether. This in a very short time, especially after exposure to water, becomes, as Hajee Jirjees Aga said, like a solid rock. The lime for this purpose must be slaked with water, and not merely burnt. It was in this manner that he himself, by command of the Pasha, lately caused the passage at the bridge gate, and a part of the bank which had been carried away by the river to be repaired. It is to be remarked that I learnt this, not by any inquiry about Nineveh, but by accident, in the course of a conversation on other topics.

CHAPTER XV.

Visit to the Convents—Bridge of the Khausser—Olive Plantations—Yezids—Some account of them—Their great Place of Pilgrimage—Of Burial—Large Mount—Convent of Mar Mattei—When founded—Noble View—Alexander the Great—The River Bumadus—The Bishop of the Convent—Our departure—Halt at Yezid Village—Tumuli—Yezid Women—Blind Yezid Musician.

December 13.—The weather having settled fair for some days, and the country begun to dry a little, I resolved to recommence my expeditions and to complete my survey. The convent of Mar Mattei or Sheikh Muttee, on Mount Makloube, besides being a curious place in itself, was a favourable situation for carrying on my trigonometrical observations, and was the easternmost extremity of my line. I therefore determined to commence with that, and we left the Pasha's garden this morning for this purpose, accompanied by a small party.

We passed by the bridge of the Khausser at a quarter past twelve, our road lying through the aperture in the wall of Nineveh, thence up to the place where the Khausser enters the enclosure, and *through* the mount mentioned as bearing N. 39 E. from Nebbi Yunus, and just below the village of Hashemia.

The land appeared to be well cultivated, the people were ploughing and sowing in many places, and the face of the country was gently undulating; in some places slightly furrowed by water-courses during the late heavy rains. At half-past one we passed, at a little distance on our left hand, an artificial mount of a long and narrow form, but not a hundred yards in length. A ravine passed by and intersected our road, which is, I believe, a continuation of that called the Shor Dereh, to which the ruins of Nineveh may have extended.

At ten minutes past two we observed the villages of Baazani and Baasheka, both similarly situated just under the line of hills which front Makloube, and with extensive olive-plantations before each. The level of the country seems to decline from this point to near these villages. Kermelis and some other villages, with artificial mounts near them, were visible on our right; but the country did not become that perfectly level *alluvial-like* flat that it is about Kermelis, the undulations continuing on the right and also in front, though rather less, and growing more marked on the left. At this spot we saw another artificial hill close on our left, which seemed like one of those mounts that are the ordinary accompaniments of villages in these parts; but there was no village near this one.

We directed our course towards Baasheka, which was to be our quarters for the night, and arrived at

half past three. The olive woods before the village were extensive and the trees were fine ones, though seemingly of a great age. A similar wood lies before the neighbouring village of Baazani, and much of the olive-oil used in Mousul is the produce of these two villages. It is principally consumed in the manufacture of soap, not being of a sufficiently good quality for eating, probably from negligence in the preparation. It has a singular taste, but all the Christians of this country prefer kunjut or sesamine oil, which to a stranger is extremely offensive.

The inhabitants of Baasheka are composed of Yezids, or, as they call themselves here, Dassini *, and Jacobites, who have a neat-looking church. There are also ten families of Mahometans. The neighbouring village of Baazani is similarly composed with respect to Dassinis, but the Christians there are I believe mostly Syrian Catholics. The houses are built of stone, and we had very tolerable quarters in what is called the palace, or house of the proprietor of the village, Emin Bey, a gentleman of Mousul, who sometimes visits it, as the people said, "to make his keif, or enjoy himself;" that is, taste

* Dasin is another name for Sinjaar, and all the Yezids called Dassinis seem to have been originally from Sinjaar. The others, though professing the same faith, are never called Dassinis. Dasin is likewise the name of a large village in the province of Hakkaria, two or three days' journey on the other side of Amadia. There are the ruins there of a convent dedicated to St. John. The village too I hear is now ruined and abandoned.

the liquor of his peasantry, who all make bad wine and strong arrack, the Yezids being even greater drinkers than the Christians.

Baasheka is situated just in front of a defile, where there is a spring which seems to be an object of veneration to the Yezids, as is also Ain u Sufra. They repair to them in spring to the number of two or three thousand, men, women and children; they offer sacrifices, play at various martial games, and end by getting drunk. In these parties they are not unfrequently joined by Turks and Christians. At this season, the feast of Khidder Elias, they have a fast of three days, which they had just finished on the night of our arrival. There is a very neat tomb of some Yezid saint in the olive-grounds, covered with a white stuccoed dome.

The Yezids seemingly have Christianity, or some barbarous remains of it, among them. They admit both baptism and circumcision; believe in the metempsychosis; never say "such a one is dead," but "he is changed;" never enter a Christian church without kissing the threshold and putting off their shoes. Their principal burial-place is at Bozan, a village at the foot of the mountain of Rabban Hormuz, and bodies are carried there from all parts. It was formerly a Christian village with a monastery.

The Khan of Sheikh Khan or Baadli is the Pope of the Yezids. He is descended from the family of the Ommiades, and is esteemed the Emir Hadje of

the Yezids. Their great place of pilgrimage is at Sheikh Adi, three hours distant in the mountains beyond Sheikh Khan, and it is said to have been a Christian monastery *. The church, conventicle, or whatever it may be called, is said to resemble that at Jerusalem, every different tribe of Yezids having its own separate station in it. Their Peer or Sheikh reads prayers, every one at intervals crying out "Amen;" and this is the whole of their worship. It is true that they pay adoration, or at least a sort of worship, to Mellek Taous, the figure of a bird placed on a kind of candlestick †. They will not spit into the fire or blow out a candle with their breaths. When the sun just appears above the horizon they salute it with three prostrations. When they are taxed by the Christians and Turks with having no books, they say it is because God has so peculiarly enlightened their minds as to render books and a written law unnecessary ‡.

* I have since been informed by a Christian priest who has been at Sheikh Adi, which he says is four hours from Baadli, that the Ziyaret, or place of pilgrimage, has been a Christian church, dedicated to St. Thaddeus. The sanctuary is still perfectly distinguishable. There is a spring of water in it which is received into a basin, and used by the Yezids for baptizing their children, whom they dip three times, but say no prayers on the occasion.

† This figure is that of a cock, and is produced but once a year for the purpose of worship.

‡ The following is the account given of the Yezids by the Turkish historian Haji Khalfah in the Jehan Numa. "The Yezids reckon themselves disciples of Sheikh Hadi, who was one of the Merwanian caliphs. The Yezids were originally Sufites, who have

The lime-hills behind Baasheka are composed of sandstone, limestone and gypsum. We saw a great quantity of the latter, seemingly of a very good quality, preparing for use at the village. It is first broken into pieces, then burnt, and afterwards reduced to a fine powder by being placed in a circle paved with stones, and rather lower at the perimeter than the centre. Mules tread round this as if they were treading out the corn, dragging after them a heavy stone-roller, not cylindrical, but square, which at every turn beats the time with its whole weight. It is a simple and convenient contrivance.

From an eminence just behind the village I had several sights with my compass, and among the rest of Ain u Safra or Saree Boolak, or yellow spring, about an hour and a half distant, bearing S. 36 E. from the village. It is situated in a ravine, and descending from the north end of the hill runs south towards the north-east. The water is of a yellow colour and acid taste. It is one of the springs held sacred by the Yezids, as already mentioned *.

A large mount with a flat surface, its sides broken

fallen into error and darkness. Those whom they call their Sheikhs wear black turbans, whence they are called Kara Bash (black head); they never hide their women. They buy places in Paradise from their Sheikhs, and on no account curse the Devil or Yezid. The Sheikh Hadi has made our fast and prayer a part of their abominable faith, and they say that at the day of judgment he will cause numbers to enter into Paradise. They have a great enmity to the Doctors of the Law."

* See p. 69.

in some places, looking like a small Koyunjuk, was visible about one mile distant in S. 7 W. This mount is called by the peasants Tel Billa, and is very ancient. On a pinnacle or broken part of the face of the line of hills, just below or south-east of the village, are the remains of a building called by the peasants Kalaa u Safra; and they say Safra, of whom they make a personage, resided there in very ancient times.

The hill on which Mar Daniel *, another old Christian church, is situated, and of which it occupies the highest and central point, is abrupt on its western and sloping on its eastern side, where it descends to broken ground that runs along to the southern extremity of the line of hills that screen Makloube. These again are abrupt on their western faces, and all broken into glens or ravines. On the east they decline gently into a vale much higher than the country on their west. They (more correctly it, for it is one continued line) do not extend very far north; and on the south they terminate before they reach the extremity of Makloube. The course *seems* east and west.

December 14.—There is a road by the spring Ain u Safra through a defile in the hills into the vale of Makloube, but as it is stony and troublesome we preferred going round by the southern extremity. We

* The only mention I can find of Mar Daniel is in Asseman, tom. ii. p. 247.

mounted at twenty minutes past ten and kept S. 84 E. along the foot of the hills. Soon after we came to the little Yezid village of Hajee Jo; and a little after eleven, at the foot of the hills, we passed the Yezid village of Kofan, where a great Peer or Yezid saint resides. At a quarter before twelve our course turned N. 20 W. over the hills, near their termination into the broken valley which separates them from Makloube. The convent from hence had a formidable and inaccessible appearance. At noon we reached a little spring fringed with some dwarf oleanders. The bare and broken hills of sandstone and limestone had put me much in mind of some of the islands of the Archipelago, and the oleanders strengthened the resemblance.

Soon after we passed the little Yezid village of Meerik, shortly after which we began the steep ascent of the mountain up to the convent, through the projecting wings of the rock. The road, not a bad one for such a situation, wound in short sharp turns up the face of the precipice. Mrs. Rich rode the whole way up, but the example was not followed by many of us. At a quarter to one we reached the gate of the convent, the ascent having occupied just thirty minutes. The convent has much the appearance of a stronghold, being composed of two large towers, or buildings resembling towers, at each extremity, united indeed by a common wall. Had this curtain been embattled, and the wall a little thicker, it would pass

for a very tolerable baron's castle of the fourteenth century. It is situated on the very edge of the precipice, and the bare rock rises immediately behind it, in which indeed are ensconced many chambers, and parts of the structure. It is, in short, built in the abrupt face of the mountain, like a martin's nest, and the general plan is not very easy to describe. It consists principally of the aforesaid towers and two courts between them, with an infinity of little detached holes, nooks, and chambers in the rock; but from a great many of them being now in ruins, it is evident that the whole establishment must at one time have been much more considerable. Indeed it formerly seems to have been a place of strength, for Tamerlane took it by storm. He assaulted it from the eastern side of the mountain, and entered just above its south-east angle. There were then works built on the rock, which is now unprotected, and commands it. The present habitable part, and the church, which is in the south-east angle, have been recently fitted up, under the protection of the Pasha of Mousul's brother, Hajee Osman Bey, but the skeleton of this part of the design seems to have been preserved. In the highest part of the inclosure up the hill are seen some lines of large stones, part of the original building. This convent belongs to the Jacobites, and the abbot is always a Matran or bishop. The present incumbent is an old man, and besides himself he has only one monk, and a lad who

is educating for the priesthood. According to the abbot Matran Mousa, the convent was founded in 334 A.D. by Mar Mattei, a saint, and companion of St. George, who fled from the persecution of Diocletian, and took refuge here. Having by his prayers healed the daughter named Havla, of the King of the Assyrians, he obtained permission to build this convent. But this, to the best of my recollection, is recorded in Assemanni, in a much more authentic manner.

The famous Gregory Bar Hebræus, or Abulfaraj, is buried here*.

* The following is taken from Assemanni:—

In the time of Shapour, King of Persia, two convents were founded in Assyria, at or near Nineveh. First, St. Matthew, on mount Elphaphius, also called Chuchta; the other, St. Jonah. The first was occupied by the Jacobites, the other by the Nestorians. The convent of Mar Mattei is also mentioned, under Barebræus the bishop of Seleucia, who was put to death by Firouz, in 797 of the Greeks, or A.D. 486[a]. It is also called Chuchta, in Mount Elpheph. Isaac of Nineveh was a monk in Mar Mattei, about the year 590 A.D. In the year 1171, when Noureddin Zenghi, Lord of Damascus, was at Mousul, the Koords broke into

[a] The era called Alexandrian is that of the Seleucidæ, commencing with the entrance of Seleucus Nicator into Babylon, three hundred and eleven years and four months before the commencement of our era. It was once much used, especially by the eastern Greeks, and by the Jews, who call it the era of contracts, from having been compelled by the Macedonian kings to adopt it in civil processes. It is still used by some of the Arabs. The Arabic name for it, Taarick-dheil-Karnain, the era of the two-horned, seems to have given rise to the supposition that it began with Alexander, whose well-known claims to descent from Jupiter Ammon occasioned his being represented with horns, as was Seleucus also, from some cause not so fully ascertained.—*By a Friend.*

From the terrace of the south tower where we are lodged, we have a noble and extended view, comprising the whole of Alexander's operations from the passage of the Tigris, to the arrival at Arbela, after the battle of Gaugamela. The Bumadus meanders at the foot or southern extremity of this mountain, and I am now told it rises just below Amadia. I can trace the Zab plainly.

December 15.—The morning was rather thick and cloudy, so that I could not get any altitude for the time. Nevertheless the distance was clear enough to enable me to go on with my observations upon the country, and this is indeed a noble station for the purpose.

I had a hard day's work, and to relieve myself a little from the fatigue of the observations, I went again to see the church. As I thought before, the skeleton of the building is old. In a room or recess adjoining the sanctuary, we were shown the tomb of

the convent of Mar Mattei, and slew Matthew the Archimandrite; and it was again ruined by the Koords in A.D. 1369.

The following is extracted from among other notes in Mr. Rich's Journal, but without any reference. It is probably taken from Assemanni.

Mar Mattei came from Nice to this place. Mar Behnan, son of the *King Sennacherib of Nineveh*, was martyred by his father for having embraced Christianity from Mar Mattei. Sennacherib afterwards repented, and becoming a Christian, from the persuasion of Mar Mattei, founded the convent. Mar Behnan's sister Sarah was also a saint. Sennacherib was a Mellik or Provincial Governor under the Romans, as the Bey of Jezira, or Pasha of Amadia, are now under the Turks.

the founder, Mar Mattei, with that of his successor Zaccheus, and several of his disciples. On the tomb-stones, which project out of the wall like desks, are inscriptions in *stranghelo*, or, as it is called here, *seringheli*. On that of Mar Mattei was the date of 1530, that is, of Alexander, or 1230 of Christ*, at least this is what the priest told me, for I cannot yet read *stranghelo*, though I hope soon to be able. The name of the King of the Assyrians is said to be Sem Hhareebs, and he was the father of Mar Behnan, or St. Elias, or Khidder Elias. This is a fine *galimatias!* I hope to be able however to clear it up, by reference to Assemanni.

On the terrace above is a smaller church dedicated to the Virgin, but service is seldom or never performed in it. We went into a cleft or hole in the rock on the north end, where the water comes from that supplies the convent. It is rain-water collected in the mountain, and it is conducted down to this spot and let out by a brass cock as required. The water is good, and though it be rain-water, the passage through the rock gives it the qualities of water from a spring.

We next went to see the old bishop in his room, in the northern tower. The room was good in itself, but filthy and wretched in all its accompaniments.

* This date probably refers to a period when the tomb of Mar Mattei was repaired, or when a new one was erected. The convent was founded by Mar Mattei in 334, according to the present bishop, and somewhere about that time, according to Assemanni.

He showed me a part of the Bible on vellum in stranghelo characters, which I was fortunate enough to procure from him. It was indeed of very little use to him, and from the state it was in when it was brought to me, I may flatter myself with having saved it from total destruction.

After our visit to the bishop was over, we went out of the convent to see a cave and a spring, much celebrated in these parts by all *keifmakers*, or seekers of pleasure. Turning a corner a little way north of the convent, on the face of the rock, we came to a recess, or platform, planted with olives; behind which the rock forms a semicircular recess, hung with weeds and small bushes, in a picturesque manner, the water dropping down from the arch of a rock above. Two little doors cut in the rock admit you; one into a cave in which is a few feet of water collected by droppings from the roof, and discharging itself into a little reservoir in front; and the other, into a larger cave, communicating with the former, the air of which I felt quite warm. The roofs of both are covered with stranghelo writing, not of a very remarkable description. The temperature of the larger cave was 65°; the water in the smaller one 56°. These caves may possibly have been originally natural, but they have certainly been improved by art; and the entrances and communications, which are small and low, are no doubt artificial. This would form no contemptible summer-retreat.

I perceive that these people do not like to be called Jacobites. The bishop corrected me frequently, and said they were Syrians. The Roman Catholic Syrians call themselves by that name, and the others they call Jacobites, as sectaries of Jacobus Baradeus. These latter, again, will not allow they are sectaries, and insist on being called by their national appellation.

I must do the old bishop the justice to record a fact, though it tells rather against myself. In affirming something, I made use of the common Mahometan form of "Wallah," by God. He stopped me immediately. "Cannot you affirm simply," said he, "without taking God's name in vain? If you believe in the Gospel, do not swear." But unfortunately, having learned all my oriental languages from Mahomedans, their profane modes of expression are so very familiar to me, that I fear I must often unconsciously have offended him in the course of conversation.

December 16.—I was hard at work till near three o'clock in the afternoon, sketching the country and finishing my observations, and the day was delightfully clear and favourable for my purpose. I then went to the top, and over to the other side of the mountain, the ascent to which was extremely steep.

South-east of the convent in a cleft in the mountain is a small olive-plantation, with a fine spring of

water belonging to the convent. The mountain is cut down in every part by deep and steep ravines, which indent it, and make it appear as if the centre was supported by buttresses. Some small dwarf oak bushes, which are found all over it, reminded me of Koordistan. From a stand, not on the highest part, but on one of the eastern buttresses, east a little south of the convent, I had a fine view over the plain of Naokor, and the whole course of the Bumadus, from its issue out of the mountains to its junction with the Zab. Naokor, which is under Amadia, begins on the east bank of the Ghazir or Bumadus. Just at the foot of the buttress on which we stood, it is joined by a smaller river called the Gomel *. The plain of Naokor is quite flat, and alluvial-like, except along the Ghazir, and where it is crossed by some lines of low broken hills slightly elevated above the level of the plain. The most remarkable of these is a straight line of furrowed and broken ground, running due south-east from the foot of Makloube and junction of the Gomel and Ghazir up to the mountain, to the place whence the Zab issues, or thereabouts. The basin of the Zab is deep. Between the Zab and the Bumadus a stream issues from the

* The Gomel comes from the first range of mountains. It is now rather less than the Khausser, but it is often swollen to a much greater size than that river ever attains, that is, fully as large as the Ghazir, and is then frequently impassable for days together.

mountains, and falls into the Zab. Over a low range of hills I observed a line of snowy mountains, among which is Akra, a pointed summit covered with snow; and some still higher mountains, which I think must be Zagros, peeped behind them, especially to the north-east. The vale, or rather plain, of Naokor is, at a rough guess, about ten miles over *.

The line of broken hills, or rather furrowed ground, I have already mentioned, rises, on its north face, as if it had been struck with a ruler. On its south side it is furrowed down gently towards the Bumadus. Arbil would no doubt have been clearly visible, had not a small line of furrowed hills on the other side of the Zab interposed.

We observed on the sides of the mountain an immense quantity of squills, seemingly growing in a very luxuriant manner. There were many other plants, with which I am unacquainted.

We returned over the mountain by a more direct but more precipitous road. On a sudden, without any previous menaces, my old giddiness in the head attacked me, and I fell in a very bad place. I soon, however, recovered, and I reached the convent in safety. We started three red-legged partridges on our way home. Wild boars are said to be found here.

* *Resin*, or Ras ul Ain, or head of the waters, is an old place and convent under the mountain at the farthest extremity of Naokor, on the Akra road.

The ruins of the convent extend a great way on the right and left, and above the present building, and some remains of towers indicate its former strength. Up in the rock above is a chamber cut out of the rock, with an inscription in it, said to have been a place of retirement of the founder, St. Matthew, where he lived before he obtained permission to build the convent. It was in too precipitous a situation to admit of my attempting to visit it, so soon after my attack of giddiness in the head.

The monk, who was our companion in our afternoon's walk, told us that some time ago a few robbers from Amadia got over the back wall of the convent from the rock behind, and attempted to plunder the church. One monk was killed, and himself very desperately wounded. The Yezids of the neighbouring village of Meirik heard some shots fired, and immediately came to the relief of the poor monks.

My accident had detained me beyond the time I had fixed for my return, in order to have an observation of the azimuth. As soon as I came back, however, I ran up to the terrace, and took a few sights, though I was still feeling very low.

December 17.—My work in this neighbourhood being finished, I took leave of the monks, and left the convent, descending by the road we came, which indeed is the only practicable one; but we all went down on foot. At half past ten we mounted at the

foot of the rock, and proceeded on in the direction of the Yezid village of Moghara, slanting over the *Cols*, and towards the other side of the Vale. At twelve we reached the little Yezid village of Sherab Airan, on a ravine descending from the line towards the Gomel. We travelled but slowly to-day, constantly going up and down over stony ground.

After a short halt we mounted again, a little before one, and proceeded in a north-west direction, still going up and down, the ravines running down perpendicular to our road. We passed the Mahometan village of Ahmed Bey, and then, following the course of a ravine, we arrived about two at the little Koordish village of Shorjee, in the hollow which receives all the waters that come down on this side. In the bottom of the ravine is a stream*. All about the country is very much cut up, and is something like that about the neighbourhood of Derbend.

After leaving Shorjee we travelled faster, as the country was less furrowed, and the descent to the hollow more gentle. The crest, or ridge of hills parallel with us, was on our left; and at three we passed a large village under them, called Kani Maran. This village is inhabited by the Rozhbian, or Rozhvian, and Bajilan Koords. Just before this is the high land that separates the waters of the Khausser from those of the Gomel. It is rather

* The Gomel.

curved on the north-west, and descends from near the top of the ridge.

From Kani Maran we descended over the ridge, which soon terminates on the right, or rather is prolonged into broken ground. Soon after we came in sight of the village of Seidkhan just before us; and close on the right of our road, a little stream called the Naoran bursts from a place called Ras ul Ain, and, passing through Seid Khan, after turning many mills, it joins the Khausser. We now turned S. 25 E., keeping the ridge on our left, and going along the foot of it. In the plain on our right we remarked there were many tumuli, or mounts, not far from each other, some with villages at the foot of them, some without. There was a large one, with an extensive flat top, like Tel Billa, and about the same size and shape. At ten minutes before four we arrived at the village of Imam Fadhla, inhabited by Rozhvian and Bajilan Koords. It was a very large pleasant-looking village, with good gardens about it, and here we halted for the day.

We were obliged to wind much during this day's march, as the surface of the ridge of hills, among which we were travelling, being an abrupt sandstone cliff, the direct road over them would have been very difficult, if not impossible, for loaded animals.

December 18.—We mounted at half past nine, and retraced our steps to the road of yesterday, as far as the mill on the Naoran, just above the village of

A YEZID MAN & WOMAN FROM SINJAH.

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Seidkhan, where we halted for a little while. The country was quite open and gently declining down from the foot of the ridge to the Naoran in the plain.

At half past twelve we crossed the Khausser, and passed Kelata, an Arab village, near which was a mount on the west bank of the river; and at twenty-five minutes past one we arrived at our quarters for the night, at the considerable Dassini village of Sirej Khan. The famous Yezid capital Baadli, the residence of Mir Sheikh Khan, is N. 40 E., three hours off, just under the first line of mountains.

We remarked here, as in all the villages about Mousul, that the straw or forage is kept in little heaps, generally circular, with a mud and straw roofing over it. They look like graves at a distance.

All the women in the villages through which we have passed wear the Tcharokia, but in the Turkoman, not the Koordish way; that is, knotted over one shoulder and falling down before and behind, leaving one side open. It had not a bad effect. It is made of a checked woollen stuff, commonly of light blue and red, or dark brown and red colours, sometimes resembling tartan.

The Yezid women's head dress* is something like that of the Bebbeh Koordish ladies, but swells

* See accompanying plate.

out more in front, and is not so regularly constructed; and, being covered with white linen, looks like a pillow on the head.

The principal article of food in the territory of Mousul, especially among the peasantry, is pilaw, made of burgool, which is a preparation of wheat, heavy and not agreeable to those unaccustomed to it. Rice is scarce and dear. I believe that none is grown in the territory, and that all that is used is brought from Koordistan.

At night we had a musician of some celebrity among the Yezids to entertain us. He played the Tamboureh very fairly, and sang us some songs of his own nation. The first was a Sinjar song, about the carrying off of a very celebrated beauty named Gazhala, from among the Yezids of Sinjar, by Hassan Pasha, father of the celebrated Ahmed Pasha of Bagdad. She was betrothed to a Sinjar chief, and was within three days of her marriage. Her beauty is still much celebrated in song by the Sinjaris *. He next gave us the lament for Hassan Bey, the late chief of Sheikhkhan, who was treacherously murdered by Zebir Pasha, the late Prince of Amadia. The present chief of Sheikhkhan is named Saleh Bey. Like the Druzes, the Yezids commonly choose Mahometan names. The family at Baadli, called Mir Sheikhkhan, is of very great

* Sinjar is always called by the Koords Zingharra.

antiquity, and is recognized as the chief of all the Yezids, whether Dassinis, Muvessins, or Dinnadis. They call the family Pesmeer or Begzadehs.

He gave us many other songs, some traditional, some amatory, but all in the same style; that is, a kind of wild howl. One of the Amadia airs which he gave was more like the Persian or Turkish melodies, and quite of a different character from those of his own country. He also *improvvised* something in a kind of chaunt which was not at all disagreeable. He ran over the words with great rapidity and rhymed them. The Koordish language affords great facilities for this exploit, but I could only understand a word here and there: his dialect differed so considerably from the one to which I have been accustomed, as completely to puzzle a stranger. Our musician, who was a merry fellow, was named Lasso: he is blind, and has a brother who is also blind, and likewise a musician. Much curious traditional history might be learned from such people at a favourable opportunity; that is to say, by passing a little time among them privately without any Mahometans being present. From what I have seen and heard of the Yezids, they seem lively, brave, hospitable, and good-humoured. They were delighted at this village to see us, and entertained our people most hospitably. Under the British government much might be made of them.

CHAPTER XVI.

Appearance of the Country — Cultivation — Yezid Villages — Boundary of the Pashalik of Mousul—Chaldean Town of Al Kosh—Convent of Rabban Hormuzd—Its situation—Rocky Road — Caves and Grottoes — The Church — Vespers—The Monks—Their Appearance—Manner of Life—The Abbot—The Monastery founded by the Son of a King of Persia—Library destroyed—Manuscripts fast perishing in the East—Departure from the Convent—Description of the Scene — Chaldean Village of Tel Iskof—Crowds assemble to stare at the Party—Valuable Chaldean MSS.—Ancient Sepulchre—Telkeif — Chaldeans—Ruined Churches—Description of the Country—Return to the Garden-house at Mousul—Visit the Pasha—Bones and Skulls found at Rabban Hormuzd—Yezid from Sinjar—Yezid Woman gifted with a Spirit.

December 19.—We mounted at nine this morning. The weather looked threatening. We entered immediately on the line or ridge we had skirted on our right, during the latter part of our yesterday's march, which proved to be very confused broken ground, consisting of ravines, bare ridges, and crumbling sandstone; yet here and there patches of cultivation were visible. Indeed, but little of the Mousul territory seems lost, every part of it being cultivated that is at all capable of it. After passing some Yezid villages we at length emerged from this very broken ground, and began a long and gentle descent, which only terminated at about a mile from Al Kosh. On our right was a very fine, extensive,

and perfectly level plain, very well cultivated and studded with villages. Baadli, the Yezid capital of Mir Sheikhkhan, was on our right, close under the bare stony mountains, and at the distance of about nine miles, near the defile whence the Gomel issues. The Pashalik of Mousul extends as far as the Gomel, but Sheikhkhan is in the territory of Amadia. Just at the defile of the Gomel a ridge or line of hills, exactly like the line which fronts Makloube commences and runs east, or rather east a little south. This subordinate line is, I observe, continued at intervals along the front line of the Koordish mountains, which are, I think, higher and more rocky than Giozheh. This face of them was quite precipitous. On our left they rise again into a hill, behind which is the territory of Doban belonging to Amadia, and the Chaldean town of Dohok. As we descended we noticed close on our left a large and ancient artificial mount called Girghiaour, or the Infidel's Mount. Most of the villages in the plain had smaller mounts near them, and at a great distance on the east was a very large and remarkable one, the name of which I could not learn. A little farther on our left than Girghiour was the Yezid village of Sherabi. This road was formerly much infested by marauding parties of Yezids, but, thanks to the vigilance of Ahmed Pasha of Mousul, it is now quite safe.

The town of Al Kosh, which is entirely inhabited

by Chaldeans, was before us, a little way up the foot of the mountain ; and on the right of it, about a mile higher up, in a rocky defile or opening in the mountains, was the Chaldean convent of Rabban Hormuzd, whither we were journeying, and which from this spot wore a most imposing appearance. Nothing was clearly distinguishable but a heavy square building of a dusky red colour, hanging quite over a precipice, like some Lama pagoda. The dark clouds rolled over the summit of the mountain almost down to the convent, and greatly increased the gloominess of its aspect and its apparent height. We seemed to be retreating from the world and entering on some wild and untried state of existence, when we found ourselves in the rocky strait by which it is approached. The situation appeared to be well chosen for devotion, but devotion of a savage and gloomy character. The hills gradually rose very soon after the slope had terminated. An immense torrent, now dry, had brought down prodigious fragments of rock. Keeping along its edge, we reached at eleven the entrance of the defile, along a rocky and rough road. This defile expands and scoops out the mountain into a kind of wild amphitheatre, in which, not half way up, the convent is situated. It was only the latter part of the road which was very steep. The red building we had seen from afar was part of a church, or rather churches, there being several together. All the amphitheatre, from the top to the

bottom, is full of little caves and grottoes, those near the church and extending up the rock far above it, being appropriated to the use of the monks, of whom there are fifty, only four or five of whom are priests. Each monk has a separate cell, and the communications between them are by little terraces. The rocks are craggy and broken, and of fine harmonious tints, being of freestone, of which the church is built. It is now undergoing a thorough repair in a very neat manner. It stands on a platform elevated from the precipice, but very little of the ancient fabric remains.

We arrived at half-past eleven: we were accommodated in rather an airy lodging, in a kind of sacristy or chapel adjoining the church. Our people established themselves as well as they could in the surrounding caves, and the horses we sent back to the village.

In the afternoon I went to vespers. The congregation of rustic dark-looking monks, together with the gloominess and simplicity of the church, which is merely a narrow arched or vaulted room, with no light but what is admitted from the small dome, might well remind one of the solitude of St. Saba. Indeed the monks were not less Thebaïd in their appearance, being dusky-looking men, clothed in the coarsest manner, like peasants, but more sombre in their colours; their gown being of a dark blue or black canvass, with a common Abba or Arab cloak

of brown woollen over it. On their heads they wear a small skull-cap of brown felt, with a black handkerchief tied round it. The priests are rather better clothed, in black dresses, with black turbans on their heads. The monks are of all trades—weavers, tailors, smiths, carpenters, and masons; so that the wants of the convent are entirely supplied by the convent itself. Their wants are indeed very few, the order being that of St. Anthony, and very rigorous in its observances. The monks never eat meat, except at Christmas and Easter. Sometimes, indeed, if any of their friends bring them a little as a present, they are not forbidden to eat it; but no meat is provided for the convent. The daily food is some boiled wheat and bread, and even this in small quantities. Wine and spirits are altogether prohibited, and none but the treasurer is allowed to touch money*.

* The monks live separately and alone in their cells, when not employed at their work, and are forbidden to talk to one another. A bell summons them to church several times a day, besides which they meet in the church at midnight for prayer: again at day-break, and at sun-set, when they each retire to their cells without fire or candle. Some of these cells are far from the others, in very lonely situations, high up the mountains in steep places, and look difficult to get at by day; how much more so in dark and stormy nights! They are surrounded by wild plundering tribes of Koords, who might come down and murder them in their different retreats, without their cries for help being heard; but their poverty preserves them from such attacks. There were several young men among them, who had retired here, being, as they told us, weary of the world, and hoping to find rest in this solitude, and

December 20.—The abbot, who had been absent, returned last night, and came to pay me a visit this morning. He is a native of Mardin, but studied at Diarbekir, under my friend Monsignore Agostino the patriarch, and speaks Turkish tolerably. I liked him much. When he was appointed Abbot of the convent, about twelve years ago, he found it nearly in ruins. He is now repairing the churches. The principal one is of course dedicated to St. Hormuzd; the one next to it to the four Evangelists; one above stairs to the angels: they are all under the same roof. The principal part of the new pile is reddened with sheep-ruddle, in order to preserve the freestone from the action of the weather. The building costs but little, the monks being the artificers, and the mountain all around supplying them with an inexhaustible store of fine freestone and beautiful greenish gypsum. A master-mason from Mousul, of the Chaldean sect, volunteered to direct their labours; and small articles—such as paint, a little glass, wood, &c.—are contributed by the charitable among their own nation. Little wood, however, is required, except for joiners' work.

The monastery was founded by Tomarsa, patriarch of Seleucia*, who, the Abbot said, was the

acceptance with God, through religious exercises of a painful and mortifying nature. They did not look either happy or healthy; and we were told they die young.—*Ed.*

* Tomarsa, or Tamuza, was Archbishop of Ctesiphon, or Patriarch of the Chaldeans, from A.D. 384 to 392.

fourth Chaldean patriarch before they became Nestorians. Hormuzd lived before the persecution of Yezdigerd. He was the son of a king of Persia, and was martyred for his faith. His body was brought from Persia and deposited here. The Abbot confessed he did not know much about him, but he is the grand national saint of the Chaldean nation, whether Nestorian or Catholic.

Matran Hanna, the Chaldean Archbishop of Mousul, states that this convent was founded in the third century of the Christian era by Hormuzd, a native of Shirauz, and that he first came and dwelt in a large monastery called Beraalti, on the Bumadus, near the village called Hassan Shami, which monastery is now in ruins*.

The quantity of caves and little grottoes all over the hollow of the mountain, or rocky amphitheatre, is quite surprising. An earthquake filled a great many of them, and the natural ruin and crumbling down

* The following particulars are from Assemanni:—"Rabban Hormuzd, the Bishop, was martyred about the thirty-sixth year of the persecution (Qu. of Diocletian ?) and the sixty-sixth of the reign of Shapor. About the year 377, John Sulaca was ordained Patriarch of the Chaldeans at Rome. In 1552 Marcus, in a letter to Busbequius, says he lived at the monastery of Rabban, which seems then to have consisted of fifty monks."—Assem., vol. i., p. 525.

Rabban Hormuzd seems afterwards to have been the residence of the *Nestorian* Patriarch; the Catholic Chaldean one residing at Diarbekir.—Leonardus Abel apud Miræum in Bibliothec. Eccles., p. 58. Assem., vol. i., p. 528. *Note.*

of the mountain has also obliterated multitudes. The monks say they frequently discover grottoes in clearing away rubbish. It is not likely that this immense number of grottoes, dispersed at all heights and distances, should have been purposely constructed by the founder of the church; yet that the greater part cannot be natural is quite evident on the slightest inspection. Some may possibly have been made in cutting stone; but this cannot be the case with by far the greater number, as their form testifies, being small, oven-like excavations, with a little aperture, and sometimes two, for a door and a window. One or two of those which I entered had two stone beds, or niches, in the wall, exactly as if they had been intended for the reception of dead bodies, like those at Kifri. They may all at one time have served for this, and this immense amphitheatre have been no more than a *dakhmeh*, or burying-place of the old Persians *. Some of the lost Syriac and Chaldean manuscripts would, in all probability, have thrown light upon this curious place. There were formerly kept in this convent about five hundred volumes of old Stranghelo manuscripts on vellum; but they were thrown together in an old vault on the side of the hill, a part of which was carried away by a tor-

* If cutting stone was the original cause of the formation of some of these grottoes, it has also contributed to their destruction; for the people now, in repairing the convent, cut down the face of crags for stone, and cut out caves, or open and cut them away.

rent; and the books being damaged, were deemed of no further value, and consequently were torn up and thrown about. Some scattered leaves were shown to me, which were unquestionably of the highest antiquity. Manuscripts are fast perishing in the East; and it is almost the duty of a traveller to rescue as many as he can from destruction *. I sent

* One of Mr. Rich's objects upon this tour to the Christian convents and villages in the territory of Mousul was for this very purpose. For many years he had spared neither time, money, nor labour, in pursuit of this object, and he finally succeeded in rescuing from destruction a few of the Syriac manuscripts scattered over this part of Assyria. They are little valued by their possessors, until an offer of purchasing them is made, and then, with that avidity for money which is so undisguised in the East, they express unwillingness to part with them, in order, too generally, to secure a large sum being offered for them. The collection made by Mr. Rich during his residence in the East is now in the British Museum, where it has been carefully examined, and is highly valued by one whose power of judging of its merits is unquestionable; from whom the Editor has just received the following letter[a]:—

[a] *British Museum, Jan.* 14, 1836.

Dear Mrs. Rich,—

In compliance with the wish you expressed when I had the pleasure of meeting you at Sir Robert Inglis's, I send you a list of that portion of the Rich MSS. which are in the Syriac language.

The greater part of these MSS. are Biblical, and have a claim to be considered of much importance; for though they furnish few various readings not previously known, they give strong confirmation to the integrity of the received text of the Peshito version of the Scriptures, and several of them carry up this text to a very remote antiquity. No. 14 is perhaps the most ancient copy of the New Testament in the Syriac language now existing, having been written in the year 768 of our era. The MSS. of the Pen-

Aga Minas to-day to hunt for books in the town of Alkosh, and he fortunately procured me a very valuable Chaldean manuscript of the New Testament, in vellum, of the highest antiquity, and which was fast perishing.

I find my friend Hussein Aga has rather overrated the extent of his master's dominions, which, in fact, end at Alkosh; and we are now really in the territory of Amadia, and surrounded by the wild tribes of the Muzuri, Dostaki, Baranki, Shinki, and

tateuch, No. 1, and that of the Prophets, No. 8, are very valuable. Copies of the Prophetical Books are extremely rare. The Onomasticon of James of Edessa, No. 39, is a book of considerable interest and value in its bearing upon Biblical criticism. I know of no other copy except one at Rome.

The commentaries upon the Scriptures, by Bar Salibé, and Bar Hebræus, are unpublished, and contain a variety of curious matter for the theological student.

In history, the annals of Elias of Nisibis, of which no other copy is known to exist; and the latter part of the chronicle of Bar Hebræus deserves particular notice.

The two grammars of Bar Hebræus, and the dictionary by Bar Ali, though not of uncommon occurrence, are books of great intrinsic value.

The MSS. consist of 800 volumes. Of these, 3 are in Greek, 59 in Syriac, 8 in Carshunic, 389 in Arabic, 231 in Persian, 108 in Turkish, 2 in Armenian, and 1 in Hebrew.

The Syriac and Arabic MSS. are probably the most valuable collection ever formed by a European; and if Mr. Rich had rendered no other public service, the contribution made to the literary and antiquarian treasures of the nation, by means of his judicious, patriotic, and munificent expenditure, would alone entitle him to the lasting gratitude of his countrymen.

Believe me with sincere respect,

Dear Mrs. Rich,

Your faithful servant,

J. FORSHALL

The list of the Syriac MSS. which accompanied this letter, will be found in the Appendix.

Bervari Koords, with Yezids in abundance. On the other side of this mountain is a plain higher than that of Naokor, about six miles over, to another ridge smaller than this, something resembling the front line of Makloube. The Tigris is visible west from a crag near the convent, and south-west from the convent itself. Mrs. Rich, Mr. Bell, and the Captain, went up to the top of the mountain; from the summit of which the Tigris was visible in a north-west direction, and whence it disappeared behind high mountains. I was too busy with more important operations to attempt to accompany them, even if my head would have allowed my climbing over the frightful precipices.

I took equal altitudes, circum-meridian observations, which were very essential, this place being on the meridian of Mousul, some sights and depressions, and finally a view of the convent *.

The temperature of a well at the convent was 52°; the air at the same time being 44°.

They are subject to intermittent fevers here as in Koordistan, from the time when the nights begin to grow cold, to the setting in of the cold weather.

* The Alkosh mountain comes from about Akra, and passing by Baadra, Rabban Hormuzd, and Alkosh, is said to terminate about Doban. From Alkosh, following the course of the mountain, and keeping it on the right hand, you arrive at Doban in four hours, horseman's reckoning; but if you cross over the mountain immediately at Alkosh, you arrive at once, that is, after half an hour's pass of the mountain, at the territory of Doban. The Chaldean town of Dohok is in Doban.

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CONVENT OF RABBAN HORMUZ.

Published by Duncan, Paternoster Row.

December 21.—As my essential work was done, I resolved on quitting the convent to-day, the weather at this season being rather uncertain, and we might be overtaken and detained by a sudden storm. I could otherwise have stayed here some time with great pleasure. I shall not soon again enjoy so peaceful a retreat; and I begin to long after peace and quiet, be it even that of a convent.

I walked down the hill in order to select a good situation for another view*, which I found just at the entrance into the defile on the convent side. In the meantime the rocks resounded with the voices of our people, and the neighing of our cattle; and our active, lively party presented a striking contrast to the gloomy, dull, and almost lifeless inhabitants of these wild abodes. The different sounds gradually died away, as our party, having loaded the animals, passed down one by one; and at last the convent seemed restored to its natural tranquillity. Not a sound was to be heard, nor a sign of life to be seen, but some dusky forms of monks, looking at us from their aërial habitations, suspended like eagles' eyries on the face of the precipice. I sat some time enjoying the scene: at last I mounted; and at half past eleven we began our march from the opening of the defile, which the brisk notes of the trumpet made to ring with an English march. I now seemed to have bid adieu to peace, and to have entered again into

* See accompanying plate.

the world, with its business and its cares. A great crowd of Chaldean peasants, from the neighbouring town of Alkosh, had assembled at the mouth of the defile to stare at us. They were not used to see a Christian with marks of rank and authority; and I think they seemed rather proud of the sight. The people of Alkosh are a very stout, independent set, and can muster about four hundred musketeers. They half esteem themselves *Kermanj*, as Hussein Aga told me. I find that name of the family of the Pasha of Sulimania signifies any Koord hereabouts.

We steered right for the artificial mount, Girghiaour, over a plain, and reached it at a quarter after twelve, when we followed the gentle inclination of the hills, whose commencement it marks. We soon after alighted at the Yezid village of Sherabi, in order to let the baggage get on before us, and mounted again at one. At a little stream which rises at Sherabi, and finds its way through the hills, we observed some Yezid women washing; and one of them very unceremoniously divested herself of her last garment to perform her ablutions more at ease. We followed the little stream through the opening it has made; the inclination of the level being only marked by its course. In the latter part of the hills I observed gypsum in plenty, the north-east side being mere sandstone. Emerging from the hills at about two miles from the Chaldean village of Teliskof, we entered on a very level plain; and at three

o'clock reached Teliskof, that is to say, the Bishop's Mount *.

The crowds assembled to see us were prodigious; and the village seemed to pour forth twice as many people as I thought it could have contained. They are all Chaldean Catholics. I have never been so much stared at in a Mahometan town. The Christians seemed to take a pride in me, and to look at the Turks with me, and before whom they had so often been used to cower, as if they might now defy them. This made me have some patience with them, though their crowding and staring was rather incommodious. We were met at a mile from the village by the Kiahya; and an old woman wanted to burn incense before me, but my horse would admit of no such familiarity. We were lodged of course in the best house, close by the old mount which gives name to the village. It would be a tolerable place but for the extreme dirtiness, which, with the smell of liquor, is, I am sorry to say, the characteristic of a Christian village in these countries.

There are nuns at Teliskof, but no monastery. They live in their parents or relations' houses; and this is likewise the case at Alkosh. I believe there are no monasteries of females any where in the East, except in Mount Libanus.

* This mount is not remarkable. It is indeed rather smaller than many of those which are the ordinary accompaniments of villages in these parts.

I procured here a very valuable ancient Chaldean manuscript, containing a history; but many leaves are, I fear, wanting both at the beginning and the end. The priest from whom I got it says, that it mentions that Hormuzd was martyred by Shapor the father of Kosrou.

Not long ago, in digging a grave here on the ancient mount which gives name to the village, they discovered stones at a great depth. This led them to dig farther; and they came to an ancient sepulchre, in which they found some glass vases, or lamps, two of which they brought out whole; and they are now in my possession *. There is a large pool here for preserving rain water, which is the only water used in the winter here and at Telkeif. In the summer they drink spring water. They have two churches here.

December 22.—We mounted at ten minutes before ten, and passed the water-course with a small bridge over it. The waters of Sirej Khan and the neighbourhood collect here, and discharge themselves through this water-course into the Tigris. The Arab village of Bakoofa, with a mount near it, was about half a mile on our left. At ten minutes before eleven we came to the Chaldean village of Batnaia, the Kiahya of which came out to meet us, and

* Glass is likewise found in Sassanian and in Babylonian ruins, such as Ctesiphon and Babylon.

invited us to halt for the night*. The country all the way was undulating, being marked by water-courses making their way to the Tigris, and receiving the contributions of secondary or subordinate courses.

At twenty minutes past eleven we halted to let the baggage pass, and to allow of its getting to our station at Telkeif some time before us, imagining that we had still an hour's journey to perform. At noon we marched again, and, ascending the undulation at the bottom of which we had stopped, found, to our great surprise, that Telkeif was quite close to us, being situated in a hollow on the other side. We arrived at a quarter past twelve, having been on the road only two hours and twenty-five minutes.

Telkeif is a town wholly inhabited by Chaldeans, many of whom go to Bagdad to seek work and service. The Kiahya, a very decent old man, told me it contained a thousand houses, in some of which are thirty souls. The number of houses is probably overrated, but it is a considerable place and very full of people, a dirty ill-favoured set, like all the Chaldeans I have seen. The Chaldeans are a dark-complexioned race, and do not in the least resemble the Koords. We observed a great deal of gypsum to-day on the way from Teliskof.

There are two open tanks and some covered reser-

* A mile from Batnaia is the monastery of Mar Abraham, who is supposed to have been a Bebbeh Koord.

voirs here. One of the latter is said to hold water enough for the whole town for more than two months. It is a natural hole of sandstone, which is under the town.

I saw some stones dug out at a distance, and I was curious to find out whether they were taken from any place indicative of ruins, but I found that it was a quarry. They dug about six or eight feet to the bed of sandstone, which they broke up with pickaxes. I asked the Kiahya, and several other people, if they ever found cut stones or any fragments of antiquity in the neighbourhood in digging or ploughing, but they all agreed that no vestiges were ever met with.

There are seven ruined churches here, and one in good repair. For more than twenty-five years there have been no Nestorians any nearer than Amadia, or rather beyond Amadia. Two thousand Kharaj papers * are issued annually for Telkeif, and a respectable body of musketeers may be raised. Telkeif is a Vakuf of Nebbi Yunus. It is a great thoroughfare, and contains a large caravanserai.

I fortunately procured here a fine copy of the Gospels and Epistles in Chaldean, on vellum, of the Alexandrian year 601 †, the oldest manuscript I have yet seen : also some leaves of an historical work of the same character, with some writing in Greek

* The Kharaj is a tax upon all the subjects of the Ottoman empire who are not Mahometans.

† Vide note, p. 75.

capitals. The rest of the latter work had been torn and lost, and probably but for me the remainder would also have soon vanished.

The air of Telkeif is not reckoned good, owing probably to its being situated in a hollow between two hills, and very filthy. Teliskof is, on the contrary, accounted very healthy.

December 23.—There was brought to me this morning a very old manuscript on vellum, in Chaldean; and an Arabic book containing chronological tables. They said they would not sell this, as it was the hand-writing of a saint. Nevertheless they do not seem to have preserved it with any great care, as it was in a shocking state of dilapidation. They allowed me to take it with me to Mousul, and I hope to be ultimately successful in persuading them to part with it.

We mounted at half past nine. An immense crowd assembled to see us off. The women begged Hussein Aga not to drive them off, but to allow them to take their full stare, as they might never see such a sight again.

At half past ten we saw at the distance of two miles on our left the village of Baaweiza, inhabited by Bajilan Koords. The country was undulating, and grew more and more gravelly as we approached the river*. We passed a long string of camels

* From Baaweiza the view over the plain towards Kermelis is pretty extended, but a mist prevented me from ascertaining the

belonging to the Pasha of Mousul, bringing wood from the north side of the Alkosh mountains. At eleven we turned out of the direct road to the right, in order to go to Sheikh Ahmed, where I had some observations to take. We arrived at the village of Sheikh Ahmed at twenty-five minutes past eleven.

December 25.—We returned to our residence at the Pasha's garden yesterday from Sheikh Ahmed, and this morning I called on the Pasha. He informed me that, at Rabban Hormuzd, he himself had found in a cave some bones, and particularly some large skulls. This seems to come in support of my opinion that these caverns may have been dakhmehs or burying-places.

I saw at the palace to-day a Yezid from Sinjar. He was dressed just like the other Yezids, but wore his long black hair in thick locks, and was a fierce-looking fellow. There is now a woman in Sinjar who is believed, both by Turks and Yezids, to be gifted with a spirit which informs her of everything that is to happen. The Turks say this is an evil spirit, but acknowledge the fact. Her name is Bizarra: she is a virgin, and always keeps a veil over her face.

exact point to which you can see. This is however the only spot where a view to any distance can be obtained. From any other not above a mile round can be discovered from horseback in any direction, on account of the undulations of the country.

CHAPTER XVII.

The Sword of Yezid—Ruins of Hatra—Our removal to another Garden—Arabian Jessamine — Alkosh the Country of the Prophet Nahum — Jews to be trusted for local Antiquities — Nestorian Convent of Mar Elias—Description of the Church—Subterraneous Buildings—Matran Hanna, the Chaldean Archbishop—Principal Churches of Mousul—Singular Relic—Hajee Jirjees—Yezids—Tai Arabs—Mount Judi—The Ark—Sepulchral Chamber of Nineveh.

December 26.—The Pasha to-day sent me a curiosity to look at, which I had long heard talk of, namely, the sword of Yezid, the son of Moaviah. It is of the proper Damascus or light-watered steel, and prodigiously heavy. When it fell into the Pasha's hands it was straight; in short, a proper single-edged broadsword, about four feet long, and three fingers and a half broad. He had the bad taste to cut off about a foot of it, and to have it curved a little in the shape of a *paala* or sabre; yet still it is much too heavy for use. On the blade are the remains of zer-nishan or inlaid-gold writing, the traces left by which may still be read, though with difficulty. They are—"This belongs to Yezid, the son of Moaviah," and a verse from the Koran. The mounting was modern *.

* Yezid, the son of Moaviah, was the second Caliph of the Ommiade race. He is held in peculiar horror by the Persians, on account of the murder of Ali's son Hussein at Kerbela, the

I have tried in vain to bring about an expedition to the ruins of Hatra *, or Al Hadhr, which are

affecting details of which are so powerfully described by Gibbon in the "Decline and Fall of the Roman Empire," vol. ix., p. 343—346. Yezid had been acknowledged Caliph in most parts of the Arabian empire, except at Mecca and Medina, where the family of Ali disputed the succession with him. Yezid died in the year of the Hejira 64, A.D. 683. He is described as cruel, avaricious, and irreligious, but as a man of some genius, and a poet. According to D'Herbelot, the Mahometans still call a man who is without religion, Yezid, and he quotes the following anecdote: — "It is said that the famous Persian poet Jami was of this class; and one day a man of the name of Mezid having walked into the midst of a large assembly at the poet's house, for the express purpose of insulting him, cried out with a loud voice, "May the curse of God rest upon Yezid!" Jami, who immediately understood that these words referred to him, answered in the same tone of voice, "May that curse fall on Mezid." The point in this repartee consists in this, that the words "on Mezid" mean likewise "More and more."

* Hatra appears to have been a strong fortress, or castle, of an Arab chief, called by the ancient writers Barsuma. He and his family seem to have taken part with the Parthian sovereigns against the Romans. This fortress resisted the attacks of Trajan and Severus; and it is mentioned by Ammianus Marcellinus in his history of the retreat of the army of the Emperor Jovian after the death of Julian. See D'Anville, L'Euphrate et le Tigre, vol. i. 4to, p. 92. The following is a further account of this place by M. de St. Croix:—"La situation de cette ville seroit pour nous un problême si l'on adoptoit l'opinion erronée d'Hérodien qui confond les Atréniens avec les Atramites, anciens habitans d'Hadramaut. D'ailleurs, on voit que l'armée Romaine, après la mort de Julien, ayant passé le Tigre, s'approcha à grandes journées *d'Atres*, située au milieu des déserts. Properantesque itineribus magnis, prope *Hatram* venimus, vetus oppidum in Mediæ solitudine positum. (Amm. Marcel. lib. xxv. cap. 8.) Hérodien nous représente Atres comme étant située sur une montagne entourée de fortes murailles et défendu par un grand nombre d'archers. (Lib. iii.

about twenty-four hours' march from Mousul, in the desert*. That part of the country is too much infested at present by all sorts of Bedouins to admit

cap. 28.) Les Atréniens cédèrent moins à la fortune des Romains, et furent toujours attachés à celle des Parthes. Ils empruntèrent leur nom de la ville d'Atra située au milieu des déserts entre le Tigre et l'Euphrate. Arabes scénites, ils vécurent d'abord errans, du produit de leurs troupeaux, ou du fruit de leurs brigandages—et quoique voleurs de profession, ils punissaient chez eux sévèrement le moindre vol. Ils inquiétoient beaucoup les habitans des montagnes voisines, qui, fatigués de leurs continuelles incursions, finirent par se soumettre, les uns à eux, les autres aux Parthes. Ayant pris le parti de ces derniers, les Atréniens s'attirèrent la colère de Trajan, qui vint attaquer leur capitale, et fut forcé de lever honteusement le siège. Cette ville, selon Dion Cassius, n'étoit alors ni riche ni grande. Moins d'un siècle après, sous Sévère, Atres nous est cependant représentée par le même historien comme remplie de richesses, et avec un temple consacré au Soleil, célèbre par les offrandes dont il regorgeoit. Sans doute que les Atréniens s'étoient livrés dans cette espace de tems au commerce de terre, et par caravanes, et qu'ils avoient eu de grands succès, comme les Palmyréniens, qui, à la faveur d'une position à peu près semblable, furent toujours animés de l'esprit de négoce. Sévère, désirant s'emparer des richesses d'Atres, fit les derniers efforts pour prendre cette ville. L'attaque dura vingt jours, au bout des quels il n'abandonna qu'avec douleur son entreprise. Il étoit parti de Rome pour punir Barzemius, Roi des Atréniens, de s'être déclaré en faveur de Niger.

"Barzemius peut avoir été un nom commun à tous les Rois d'Atres. Il vient de l'Hébreu Beth-semes, Maison du Soleil, divinité tutélaire des Arabes. (Amm. Marcel. lib. iii. cap. 27.)" Académie des Inscriptions, Sur le Gouvernement des Parthes, par M. de St. Croix, tom. i. p. 74.

* Anah is seven caravan days from Mousul, as many from Bagdad, and as many from Aleppo. Caravans used formerly to go from this place to Aleppo through Anah; but this has not been done within the memory of man.

of it. A caravan of Jirba Arabs has just arrived with salt from the vicinity of Al Hadhr *. In former times the Mousul people used once a year to send a caravan for salt, with a strong escort; but this has been discontinued for a long time, on account of the increased danger; and the Bedouins themselves now bring the salt to Mousul, though formerly a Bedouin was quite an unusual sight here; and when Biniyya, the nephew of the Jirba Sheikh Faris, first came to Mousul about twenty years ago, he was so stared at, followed, and persecuted by the boys, that he found it impossible to show himself in the bazaar, without the escort of some officers of the Pasha.

December 27.—We moved to-day to the Pasha's new garden-house, which, for this country, is a splendid place, consisting of haram, and divan khaneh, in a very pretty garden. This he has been pleased to lend us for our accommodation during the remainder of our stay here. The gardener brought us a large bunch of nergheez, or narcissus, in full flower, on our arrival; also chrysanthemums and marygolds. Razki, or Arabian jessamine, will not grow in Mousul in the open air. The winter kills it.

January 2, 1821.—I am ashamed to say a very

* According to Assemanni,—"Nisibin, Dara, and Hadhr, were ruined by Tcharsouli, a Nestorian, first called Barsuma, who obtained permission from the Abbassides to ruin them. He ruined a great number of places, and was killed by the nuns of Deir al Benat, near Dara."

NESTORIAN FAMILY FROM HAKKARI.
of the Jela Clan.

Published by Duncan Paternoster Row

remarkable circumstance had escaped my notice *, until I was made aware of it to-day by Matran Hanna. Alkosh was the birth-place of the Prophet Nahum, and also his burial-place. His tomb is still shown there, and Jews from all parts come on pilgrimage to it. Nahum was of a Jewish family, who resided at Alkosh during the captivity of Nineveh. On referring indeed to the Book of Nahum, I find "Nahum the Elkosh-ite" in the first verse; and I wonder this never struck me before, especially as I read the Book of Nahum but lately, when thinking over the subject of Nineveh. I must here remark, that the Jews are generally to be trusted for local antiquities. Their pilgrimage to a spot is almost a sufficient test. The unbroken line of tradition which may have been handed down among them, and their pertinacious resistance of all innovation, especially in matters of religious belief, render their testimony very weighty in such matters.

From Alkosh people go in seven days to Urmiah; namely, two to Amadia, two to Julamerk, three to Urmiah. From Julamerk to Kotchannes is one day's journey. The Urmiah road does not necessarily pass through Alkosh, but runs very near it. The territory of Amadia is full of Nestorians, Kotchannes

* Marius, in a letter to Busbequius quoted in Assemanni, speaks of Alcus (Alkosh) as the country of Nahum the Prophet, and celebrated both by Jews and Christians for containing his tomb. Assem. vol. i. p. 525.

being the place of residence of their patriarch*. There are many Nestorian villages on this side of Amadia, whose inhabitants I was told wear felt coverings on their heads, just like the European hat. They are called Gheranmoosi.

* According to Assemanni, Nestorius was condemned by the synod of Ephesus in 431, and banished by order of Theodosius, first to Petra in Arabia, then brought to a convent at Antioch, after four years' residence in which he was finally banished to the Libyan oasis, whence he betook himself to the Thebaid, where he died. There is some doubt as to who propagated the opinions of Nestorius in the East. Assemanni decides as follows: First, there was a school of Persians from time immemorial at Edessa, in which the Christian youths of the Persian empire were taught theology, and a Nestorian became president of it. Secondly, the Oriental bishop who took the part of John of Antioch against St. Cyril and the Council of Ephesus, favoured Nestorius, and commended his doctrine about the incarnate word. These were the two sources of Nestorianism among the Persians. The Chaldean writers affirm the principal cause of the propagation of Nestorianism among the Easterns to have been Barsuma, who was with his comrades expelled from the school at Edessa, and was bishop of Nisibin from 435 to 489. Narses, the companion of Barsuma, and president of the school he established at Nisibin, did not cease to propagate those doctrines till his death, which happened in 496. His successor was Joseph Hazita, by whose endeavours Nestorianism was propagated far and wide. In 496, Babæus, archbishop of Seleucia, was elected by the Nestorian party; and in a synod held in 499 he not only confirmed the doctrine of Nestorius, but, following in the steps of Barsuma of Nisibin, made it lawful for all succeeding archbishops of Seleucia to marry. From that time the patriarchate of Seleucia, and all the sees in the East, were occupied by Nestorians. It appears that about six hundred and thirty-six bishops and priests of this sect were sent to India and China.

January 10.—News has just been received from Mardin, that the Vaivode has had another quarrel with the neighbouring tribes, the chiefs of one or two of which have thrown down their tents. This is a signal among the tribes of a *guerre à l'outrance*, and means—"I have thrown down my tent, and will not pitch it again till I have had my revenge."

January 22.—I went to-day to visit the remains of the Nestorian monastery of Mar Elias, called by the Mahometans Deir el Munkoosh, the ornamented or painted monastery. I cannot find in Assemanni the date of its foundation*, but it is mentioned incidentally in the ninth century†. The natives say it belonged to the Roman or Greek Christians, before

* Mr. Rich afterwards discovered the date of the building of this convent in Assemanni. The following is an entry made in his note-book. "At last I have discovered what I was hunting after. Under Jesujabus, Nestorian Catholicus or primate, who began to reign A.D. 581, and who reigned fifteen years, two monasteries were founded; one Saed, near Mousul, the other Mansoor, in the region of Nineveh. This Jesujabus concluded a peace between the King of Persia, Hormisdas, son of Anushirvan, and Heraclius. The convent of Saed (which is our Deir el Mankoosh) was founded by Mar Elia." Deir Saed, as it may be seen from another part of Assemanni, is the same with the monastery of Mar Elia. Vol. ii. p. 415: vol. iii. p. 264.

† The following mention of Mar Elias is made by Assemanni. Joshua Bar nun of Bath Gabar, a village on the Tigris, between Nineveh and Mousul, lived thirty years in the monastery of St. Elias, before he was elected primate of the East, which happened A.D. 824. — Assem. vol. ii. p. 435. Abu Saed was Archimandrite of Mar Elias in A.D. 1028.

the Mahometan conquest of these parts, and that it was usurped by the Nestorians. Dhaher Bibars, the hero of the romance of El Dhaheria, was imprisoned, or said to have been imprisoned, in a subterranean vault under the convent. It was ruined by Nadir Shah.

The convent is situated in a little hollow or valley about two and a half miles south-west of our garden, and is a bare secluded spot, fit for monastic retirement, commanding no prospect whatever. Yet in the spring, when all is green, it is a favourite haunt of the people of Mousul, principally on account of the mineral spring hard by, which is in great repute here. The water fills an oval reservoir, and is sulphureous, the surface being covered with a whitish scum, beneath which it is quite clear and not warm. No tar is produced here, as in a similar spring in the neighbourhood at Hamaum Ali.

The convent is now a heap of ruins. On the east side of the principal court (about which are some foundations of other inclosures, little domed cells nearly sunk below the present level, and some vaulted reservoirs) is a long building or corridor with three open arches, entering from the court. On one of the piers between these arches, on the inside, is a beautifully ornamented niche, and on the corresponding one a tablet inscribed with old Chaldean letters, of such an age, and so placed as to height and light, as

to be extremely difficult to make out. From the north end of this gallery you enter into a small room covered with a dome, yet standing. A tomb is in this, beneath which the Turks say is buried a priest of the monastery, who when they came for Ali's head (Ali alone knows how that came here) cut off his own son's head to substitute for it. He of course afterwards became a Mahometan, and was assassinated by the Christians. On the tomb, however, are the remains of Chaldean writing, but quite illegible. The door is very small, and seems, at least the bottom part of it, to be made up of fragments of cornices, &c., which appear to have belonged to the building in some former state.

On the south side of the court you enter by a small door, into a long, narrow vestibule, running north and south, but not so high as the building, which communicates by a little half-buried door with the churches parallel to each other east and west.

The principal church, which gives name to the monastery, has been beautifully ornamented. There are the remains of the figure of an angel in bas-relief, on one side of the arch over the altar, resembling I think the angel in the catacombs at Dara. The arabesques and figures about the altar are raised white, on a light blue ground*.

Considerable parts of the church remain. It is elegant, not large, high, and a little too narrow for

* A style still practised in some of the kiosks here.

its length. The arch of the roof is round ; a portion of it remains, the rest has fallen down, and formed heaps of rubbish on the floor, now consolidated and covered with a bright green mildew*. Standing near the altar, and looking down the church to the west end, I was struck with its great resemblance to Tauk Kesra. Every thing was in the same style, only on a smaller scale, and substituting good stone and gypsum for homely brick. So strong was the resemblance indeed, that had there ever been a Christian king of the Parthian or Sassanian dynasties, I could almost have pronounced the Tauk to have been the imperial or patriarchal church. As it is, this may serve as an additional proof of the derivation of the architecture of these parts from the Sassanian. The arch of the altar is composed of two segments of circles. The vault of the church is pure Sassanian, or circular, and, if it had but a little more space, would be really handsome. The niches, small doors and windows, little niches on the sides of the altar supported by small double pillars, are all correctly *Kesran*†. Of the parallel church, nothing worthy of remark remains. Indeed it seems to have been of an inferior, possibly of a more recent construction. The little west doorway, which is the principal entrance of the handsome church, appears to have been repaired with

* The great damps observable at Mousul must proceed from the gypsum and its salt. The climate will not account for it.

† By which Mr. Rich means in the style of Tauk Kesra.

some fragments of friezes, at least these seem now not to be in their proper places. The stucco of the upper part is drilled with shot-holes, as the idle Turks amuse themselves with practising at it as a mark.

The subterraneous building, which appears to be very extensive, is said to reach as far as Ghizelan on the banks of the Tigris, to the south-west of our garden*. The entrance is by a little low door in the sacristy, on the right hand of the altar. It led at one time, according to the information of a person who had been in it long ago, out into the desert at a considerable distance, but it has now become choked up with rubbish.

In the most ancient oriental churches†, there seem to have been no chapels or altars, other than the great one; and generally only one aisle; but they have very often a parallel church connected with the principal one by a little door.

January 24.—I had some interesting conversation with Matran Hanna about various particulars relating to the antiquities and history of these countries, with which he seems well acquainted. I took my first lesson of reading Chaldean from him to-day.

* Half way between Deir ul Mankoosh and Ghizelan are the remains of another convent. The Syrians say there were two Jacobite convents in this neighbourhood, dedicated to St. Gabriel and St. Michael.

† Several of the mosques in Bagdad were formerly Chaldean churches.

I again visited Mar Elias for the purpose of retouching my sketch, in some particulars in which I thought it doubtful. I now think that the flatness of the arch of the roof may have proceeded from its subsiding. I have had the inscription on the slab in the verandah, or gallery, before the tomb of Mar Elia, copied. It imports that it was repaired by Khojah Yusuff Ibn Hindi*, and Kas Ishoua, and Mukdussi abdul Hiyya, and Khan Zadel, at the instigation of Shemas Isa, and the architect was Kas Hormuz, in the year A.D. 1316, of the Greeks 1667†.

February 4.—I went to town to-day to inspect the principal churches, and first that of Mar Toma, or St. Thomas the Apostle, the archiepiscopal Jacobite church of Mousul, which I found worthy of a sketch. I executed it on the spot to the great admiration of the people, who were delighted to see their church thought worthy of such an honour by a European. In the sanctuary are three altars, which are, as usual, mean kinds of *sentry-boxes*, or thrones of painted wood, with canopies of the same over them. The

* This is the family of our old friend the Chaldean Catholic, patriarch of Diarbekir, whose ancestor, Joseph, the first Catholic patriarch of the name, was appointed by Pope Innocent II. The Nestorian patriarchs abandoned Diarbekir on account of the preponderance of the Catholics, and betook themselves to the mountains of Julamerk, about the year 1560, under the patriarch Simeon, which name has been retained ever since by these patriarchs.

† Vide Note, p. 755.

great door of the sanctuary was surrounded by a border of carved marble work, containing certain figures of Christ and the Twelve Apostles in medallions, with twisted scroll-work, which had a barbarous but rather curious appearance. The church is divided into three parts, a centre and two aisles, by three heavy pointed but obtuse arches, supported by octagonal piers. In one aisle near the upper end, my attention was called to a carved stone filling a niche, before which hung a curtain, and which was an object of veneration to the congregation, they scarcely knew why, except that, from its antiquity, they supposed it to have some reference to the Christian religion. They had found it among rubbish in repairing the church, and placed it in its present situation. Upon examination I found very clearly and legibly written around it in flowered Arabic letters, between Cufic and the modern character of the age of the Sahibs, the very chapter of the Koran peculiarly directed against the Christians.

So here had these poor people been devoutly rubbing their foreheads against a monument, of which, had they known its import, they would have had the greatest horror and detestation. I believe the archbishop gave orders for its removal from its present place.

The lower part of the church is railed in for the accommodation of the women. It is manifestly ancient, and at the time of Tamerlane's irruption was, the

natives say, covered over and concealed under heaps of rubbish.

I afterwards went to Matran Hanna's church, which is dedicated to Mar Shemaoon Sava, patriarch of Seleucia in the time of Shapor, who suffered martyrdom under that prince.

The church is a single room, like that of Mar Elias and Rabban Hormuzd, and though very ancient, offered nothing worthy of a sketch. The only remarkable object I saw was the ancient burial-place of the Abdul Jeleels, the family of the present Mahometan governor of Mousul, when they were Chaldeans *.

February 24.—Hajee Jirjees has, at my request,

* The following extracts, relating to the Christians of Assyria, are from Assemanni. They were found among Mr. Rich's loose papers, and are inserted here, in the hope that they may lead those who are interested in the subject to a very abundant source of information concerning the history of Christianity in the East:—

"The Chaldeans or Assyrians received Christianity in the time of the twelve apostles—Peter, Thomas (St. Thomas the incredulous, and the apostle of India), Bartholomew, Matthew, and Judas the son of James, and Thaddeus, also called Lebæus. Also Thaddeus of the seventy, and Mark and Ayhæus are called the apostles of the Syrians and Chaldeans. Adæus or Adi [a], one of the seventy disciples, was sent into the East by St. Thomas, one of the twelve, and was martyred at Edessa under the son of the celebrated Abgarus, on his return from preaching in Persia, Assyria, and Babylonia. Mark, a disciple of Adæus, proclaimed the Gospel in Babylonia, Assyria, and Persia. He fixed his residence at Ctesiphon and Seleucia, and is called first Bishop of Seleucia; and Seleucia, in this manner, became the head of the Oriental church.

[a] Qu. Is Adæus the same as Thaddeus?

inquired from a number of Yezids the meaning of the word *Dasini*. In finding out the precise meaning he has failed, but he has ascertained the exact application of it. It is applied by the Yezids to the peasant Yezids under the government of Mousul and the vicinity: never to the Sinjarlis, who are called collectively, Jenu. (q. Jelu?) Some other Yezids in these parts, who are distinct from the peasant race, are called Sheikhanlis. On the frontiers of Jezira, Amadia, and Mousul are the Mussessan and Dinnedi tribes—all true Yezids. The name Yezid is only used by the neighbouring Mahometans; the Yezids themselves never use the term. It seems to be an epithet of reproach, from Yezid, surnamed by

He died, after a ministry of thirty-three years, from A.D. 48 to 82. St. Thomas, whose surname, according to some, was Jude, not only was the apostle of the Syrians and Chaldeans, but also of the Parthians, Persians, Medes, and Indians. It has been doubted whether St. Thomas himself ever penetrated into India; Assemanni decides in the affirmative. Christianity appears at a very early period to have gained ground; for about the time of Papas, Bishop of Seleucia, or from 247 to 326, we find already a great schism in that church, the origin of which is attributed to the arrogance of Papas. Twenty-two bishops are mentioned as having suffered martyrdom under Shapor. When Christianity was first preached in the East, Artabanes was king of the Parthians; Izates of Adiabene; and Abgarus of Edessa. In the first century the churches of the East were already considerable enough to become an object of the Persian kings' persecution. In the second century Trajan persecuted the Oriental Christians in his expedition. In the third century the Manichæan heresy commenced: in the fourth, the persecution of Shapor began, A.D. 330. Nestorius was condemned by the Synod of Ephesus in 431.

the Mahometans "The Accursed." In like manner I have frequently heard the natives of the east abuse each other by the epithets, "Race of Pharaoh —People of Lot—Sect of Nimrod."

There is a branch of the Tai Arabs called Hababat, who more than a century ago, on some quarrel with the rest of the tribe, seceded to Sinjar. Their children became Yezids, and the race are now perfect Devil-worshippers, speaking the language of the Yezids, and in noways distinguishable from them.

February 25.—My obliging friend Hajee Jirjees came again this evening with more information, which he had collected at my request. I set down the principal articles of it, as follows :—

There are two Tirehs, or families of the Tai Arabs, indubitably descended from the famous Hatem, called the Sumbees and Al Hareeth. The Bey of the Tais was formerly a sanjiak of the Porte, and the Sheikh or Bey used to go to Constantinople to receive his investiture : he was of the descendants of Hatem.

One of them was put to death at Constantinople on account of an intrigue with one of the women of the house where he lodged, about which a long and stupid story is told. After him no one went for some time, and there was an interregnum in the tribe. At last a young man of the name of Eshgeer was sent. He was a yeteem or protégé of the Hatem family. He succeeded well at Constantinople, and received the investiture. The chiefs thus

nominated by the Porte then wore the kaouk or Turkish turban, and commanded all the Arabs of these parts. Since the disaster of the Sheikh who was put to death, none other of the family of Hatem have ever been sent to Constantinople, and both its branches have been gradually removed from the government of the tribe. The present family* is very low: the Arabs commonly call them "Sons of Jews," to express their contempt for their ignoble origin.

The only mountain you cross over, or rather go through, on your way from this place to Zakho, is the Zakho Dagh, which begins in Feishabour, passes this side of Zakho, and thence to this side of Amadia. I have not been able to trace it farther down. In going to Amadia you pass over this mountain, and afterwards in half an hour arrive at Amadia. After Amadia there is another smaller range, and then an extensive plain just like Naokor, extending to the frontier of Hakkaria. The difficult and rugged mountainous parts are all towards the north and north-west of Amadia in the direction of Mount Judi †. Eight hours above Zakho on the

* The present Sheikh, whom I know personally, is called Hassan Abdullah.

† The Mahometans universally maintain that it was on Mount Judi the ark first rested, and that *it* is Ararat, and not the mountain to which that name is given in Armenia. Don Calmet, Storia del Nuovo Testamento, p. 275, says, "Monobazes, King of Adiabene, gave his younger son Ozates the government of Keron or Kairoun, a country where they showed the remains of the ark." Calmet supposes from this that the country must have been near

right of the Jezira road is the Yaylak or summer encampment of Zakho on the Zouzan mountains,

Mount Ararat in Armenia:—he is not aware of this tradition, which places the ark on Mount Judi, or Cardoo, which is evidently the Keron here mentioned[a]. Hussein Aga maintained to me that he has with his own eyes seen the remains of Noah's Ark. He went to a Christian village, whence he ascended by a steep road of an hour to the summit, on which he saw the remains of a very large vessel of wood almost entirely rotted, with nails of a foot long still remaining. In the third volume of Assemanni, p. 214, occurs the following expression: "There is a monastery on the summit of *Mount Cardu, or Ararat.* St. Epiphanius attests that, in his time, remains of the ark still existed, and speaks of relics of Noah's Ark being found in 'Cardiærum Regiones.'"

[a] Josephus, on this subject, says, "However, the Armenians call this place Αποβατηριον, the place of descent; for the ark being saved in that place, its remains are shown there by the inhabitants to this day (§ 6). Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when he was describing the circumstances of the flood he goes on thus:—'It is said there is still some part of this ship in Armenia, at the mountain of the Cordyæans; and that some people carry off pieces of the bitumen, which they take away and use chiefly as amulets for the averting of mischiefs.' Hieronymus the Egyptian also, who wrote the Phænician Antiquities, and Mnasias, and a great many more, make mention of the same. Nay, Nicalaus of Damascus, in his 96th book, hath a particular relation about them, where he speaks thus: 'There is a great mountain *in Armenia over Ninyas*, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews, wrote.'"—Whiston's Josephus, b. i., ch. 3. (London, 1820.)

In the passage cited by Josephus it is to be observed, that while both his authorities speak of Armenia as the country in which the ark rested, Berosus speaks of its remains being at the "Mountain of the Cordyæans." This proves, and there are many authorities to the same effect, that the mountains of Corduene, or Gordyæan mountains, which Malte Brun places

where the Bey or Pasha of Zakho has a country-house.

Shakh is a town belonging to the Bey of Jezira, who generally keeps his family there. It is situated in a valley between two mountains: a third closes up the valley, from which issues a stream as large as the Ghazir Soo or Bumadus. This stream joins the Tigris above Zakho and the Khabour. In the latter part of its course it is called Feishabour, I believe from the name of a place through which it passes.

Shakh * is situated on a prolongation of Mount Judi; and the town, which is built in the form of an amphitheatre, is three hours this side of Jezira †. The poplar timber which is used in Bagdad all

within the ancient limits of Assyria, were of old sometimes reckoned in Armenia Major. It is here especially worthy of notice, because the fact that the ancient writers place Ararat in Armenia has, apparently without a single additional reason, led some moderns to look for it exclusively within the boundaries by which that name is now confined.—*By a Friend to the Ed.*

* Shakh is commanded by an Armenian Prince who is invested by the Mahometan Prince of Hakkaria. At Shakh is one of the sources of the Tigris. The country is very mountainous as far as the town of Sert, near which the Tigris runs, and unites with the Diarbekir branch at a place called Tela Navroua, which means in Koordish "between the rivers." There also the Betlis and Rodowan rivers unite. Tela Navroua is twelve hours from Sert and two stages from Jezira. There is a castle there on a mount, as the name indicates, and a large village of Koords and Jacobite Christians. From Shakh, which in Koordish means a chain of mountains, to Julamerk is nine hours.—*From a Note Book of Mr. Rich's.*

† Just on this side Jezira, one hour and a half from it, is a hill which makes a high precipice over the Tigris.

comes from these mountains, and is floated down the Feishabour into the Tigris. The Heizil river also comes from the Judi mountains, and joins the Khabour below Zakho. It is a bad ford.

March 1.—Kosrou Effendi, who is most excellent authority, tells me to-day that Bekir Effendi, when digging for stones to build the bridge of Mousul, found on digging into the Koyunjuk a sepulchral chamber in which was an inscription; and in the chamber, among rubbish and fragments of bone, the following articles: a woman's khalkhal, or *ankle bracelet*, of silver covered with a turquoise-coloured rust; a hejil * of gold; ditto a child's; a bracelet of gold beads quite perfect; some pieces of engraved agate. All these articles, and the chamber in which they were found, were seen and handled by Kosrou Effendi. The gold and silver were melted down immediately, the agates were thrown away, and the chamber broken up by the stones being taken out and then buried in the rubbish.

Among many other interesting particulars not noticed in Mr. Rich's Journal at Mousul, was the death of his amiable and accomplished young friend, Mr. Bellino. Though this was too affecting an event to be much spoken of, it was deeply felt by Mr. Rich and all his party. Mr. Bellino was a young man of

* The hejil is likewise an ankle bracelet, but different from the khalkhal in this respect, that the latter has bells attached to it.

a singularly affectionate disposition, whom no one could know and not love. The removal by sickness and death of such a character, therefore, could not fail to make a deep impression upon his surviving friends, especially in the solitude of a foreign and barbarous country. He never recovered the effects of a fever he caught on an expedition he undertook while in Koordistan to Hamadan; and though he received every attention and care that affection, aided by the medical skill of Dr. Bell, could afford, he gradually sunk under the disease, and died at Mousul, in the month of November, 1820.

CHAPTER XVIII.

Departure from Mousul—Kellek, or Raft—Roaring of the water over a Rapid—Ruins of Nimrod—The Larissa of Xenophon—Al Athur or Asshur—Pyramid—Cuneiform or Arrow-headed Inscriptions—Sulphur Springs—Mouth of the Zab—Stormy Night—Ruins—Tai Arabs—Whirlpool—Singular and perfect Ruins—The Robber's Castle—Green Country—Wild Flowers—El Fatt'ha—Pass through the Hamreen Hills—Arabs—Tomb of the Son of Iman Mousa—Violent Squall—Al Hadhr—Tekreet — Prattling Barber—Imam Dour—Eski Bagdad—Samara—Curious Tower—El Sanam or the Idol—Fragment of a Statue—Mounds of Ruins—Kadesia—Date-trees—Villages—Meet the Yacht—Gardens of Bagdad—Arrival at Bagdad.

March 3.—We embarked on a kellek, or raft *, at the Pasha's garden, on our return to Bagdad, at ten o'clock in the morning, and glided smoothly down the river until four o'clock, when we brought to

* A kellek is a raft nearly twice as long as it is broad. It is composed of goat-skins blown up, and fastened close together by reeds; this is strengthened by cross pieces of wood, and over these again are laid others to keep the bales of merchandise out of the water. The only fastenings of this machine are twigs. The skins are repaired and blown up afresh every evening, and during the day care is taken to keep them continually wet, which prevents their bursting. These kelleks are conducted by two long oars, the blades of which are made of pieces of split cane fastened together. The passengers arrange themselves as they can on the bales of goods; and if a person wishes to be very much at his ease, he procures a wooden bedstead covered over with a felt awning, which stands in the middle of the kellek, and serves him for a bed by night and a sitting-room by day.

about four hundred yards above the Zikr ul Aawaze*, the roaring of which we heard for some time before coming to it. No part of it is now visible, but the water rushes over it like a rapid, boiling with great impetuosity. The passage, which is narrow, is between it and the east bank. The dyke crosses the river. They say, at the latter end of summer and early in autumn, about a foot of it is visible above water, and it may then be seen that it is constructed of large hewn stones cemented with lime.

Both sides of the river are highly cultivated all the way from Mousul wherever it is possible, and villages were constantly in sight.

March 4.—It was so cloudy last night that I could not take an observation; the morning was also overcast and threatening a storm, so that there appeared no chance of my seeing the eclipse of the moon. This was, however, at present an object of minor importance with me. I was curious to inspect the ruins of Nimrod†, which I take to be the Larissa of Xenophon. They were sufficiently visible from the shore to enable me to sketch the principal mount.

But I was desirous of a closer examination of

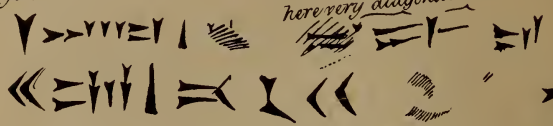
* "The Zikr ul Aawaze is a dam built across the river, which at low water stands considerably above its surface, and forms a small cataract. The inhabitants attribute it to Nimrod."—From Mr. Rich's Journal of his Journey from Bagdad to Constantinople.

† Mousul is six caravan or four horseman's hours from Nimrod.

such very venerable remains. I therefore sent the kelleks round the next reach, and set off the first thing in the morning on foot, accompanied by Mrs. Rich, the gentlemen, and a working party to inspect them. We had a walk of forty-five minutes in N. 45 E. at a good hard pace, and my curiosity was amply gratified. The first objects that attracted our attention were a *Pyramidal Mount* at the north-west angle of a parallelogrammic platform or flat mound. Traces of ruins like those of a city were to be seen to the north a little way west and to a great distance east. It is indeed difficult to assign their precise extent, the country all around has been so much ploughed up. I ascended the mount first, as there was a slight clearing up of the horizon, in order to establish its bearings from the distant objects, whose positions I already knew.

A dereh, or ravine, comes from about Khidder Elias, collects all the neighbouring drains, and pours into the Tigris, passing by and washing the south face of the platform. It is sometimes very full of water, and scarcely passable; but is now dry. This ravine is called Seikh Dereh. All around is beautifully cultivated. About a quarter of a mile from the west face of the platform is the large village of Nimrod, sometimes called Deraweish.

N°1 Brick from Nimrod: dimensions 13.8 inc: square by 4.25 thick: inscription on one edge alone.



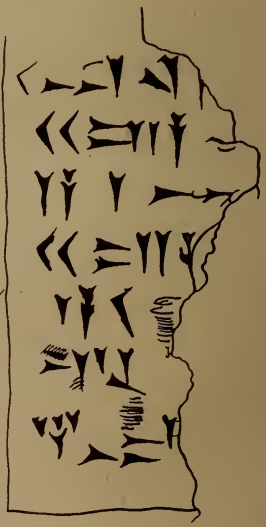
Letters coarser & deeper than those of the Babylonian bricks: the brick also of coarser materials.

N°2 A broken brick, the following on the face, no traces of defaced letters: what remain quite clear.

N°3. A small piece of brick with the following.

N°4 Another brick from Nimrod 4.5 inc: thick, 13.8 long: of the breadth of it only a piece of 5 inches remains: its length is entire.

This inscription occupies the whole length of the brick, & has not a margin all round it as in the Babylonian ones.



The Turks generally believe this to have been Nimrod's own city; and one or two of the better informed with whom I conversed at Mousul said it was Al Athur or Ashur, from which the whole country was denominated*. It is curious that the villagers of Deraweish still consider Nimrod as their founder. The village story-tellers have a book they call the "Kisseh Nimrod," or Tales of Nimrod, with which they entertain the peasants on a winter night.

But to come to a description of the ruins. The above-mentioned pyramid forms the north-west angle of the platform, which aligns with the face of the pyramid. At the west base of the pyramid are a few yards of the same kind of concrete building which I had observed at Nineveh. Indeed these ruins singularly illustrate those of Nineveh, and I was delighted to find scattered about fragments of burnt bricks with cuneiform inscriptions on them. I immediately sent to the village to try to procure a whole one, and was successful. I obtained a brick covered with cuneiform writing on the face and the edge; the

* In the name of this obscure place seems to be preserved that of the first settler of the country, and from this spot, perhaps, that name extended over the whole vast region. See Gen. x. 11. "Out of that land went forth Ashur and builded Nineveh," &c.; or, as it has been rendered, "Out of that land he went forth into Ashur," *i. e.* Assyria. The former translation seems the preferable one; and the position of this village is favourable to the supposition of its having received very early a name afterwards to become so celebrated.

writing larger than that at Babylon, and not in the centre of the brick, but covering the face; the bricks thicker than those of Babylon, and indeed much resembling the Nineveh bricks.

The area of the platform does not rise quite to the top of the sides, which leaves as it were a small sort of parapet all round. Torrents of rain have furrowed down openings from the centre to the face of the platform. The faces are aligned; the two shorter east and west, and the longest north and south. From east to west measured, not including the pyramid, five hundred and fourteen feet; north to south is about twice as much. The pyramid on the inside only falls to the level of the platform, and on the outside to the ground. The corners are now so rounded off, as to give it the appearance of being almost circular; yet still its pyramidal form is sufficiently discernible. It is very steep, and the top is small. The height from the ground, or outside, is one hundred and forty-four feet and a half; the circumference, measured with a cord at the ground or lowest base, and over the platform, so as to give a great excess, seven hundred and seventy-seven feet.

Northward the ruins are traceable and aligned with the west face of the platform for about two hundred yards; they then turn east irregularly, and are obliterated or confused by the plough. Eastward the inequalities of the ground show ruins. Tel Seikh, a mount on the ravine at some distance from

the platform, on which stands the pyramid, may likewise be a part of the city. South beyond the platform are no traces; they may have been obliterated by the Seikh Dereh. North of the platform a smaller ravine, called Karadash Dereh, makes its way through the ruins to join the Seikh Dereh before it reaches the Tigris. All the country about is under complete cultivation, and the hills on the opposite side are also interspersed with villages; but there are many mounds and ruins seen amongst them.

We returned to where our kelleks awaited us, in S. 55 W., after thirty-five minutes' moderate walking. We found them in a long reach north and south; and at a quarter past twelve we got under way, and soon after came to another artificial impediment in the river, called a zikr, or dyke. We crossed it near its west end without difficulty, but with some dancing of the kellek, as the water boiled considerably. It is either not so high or has been more ruined than the Zikr ul Aawaze.

About two o'clock we were obliged to tie up the kellek, at the village of Shemoota, on the left bank, on account of the strong southerly squalls. From hence Keshaf, at the mouth of the Zab, was in sight, looking as considerable as the Mount of Arbela; and a little inland from Shemoota was a tepeh, or mount, called Tel Sitteihh.

A few minutes after four we left Shemoota, and

proceeded on our way, the river becoming much broader, and diversified with islands. Tel Sitteihh, and several other artificial mounts, were in sight; and soon after we came to sulphur-springs in the cliffs on the right bank, which are of sandstone, and very much broken.

At a quarter past five we reached, on the left bank of the Tigris, the first mouth of the Zab, of which there are two, separated by a pebbly island. The clear blue waters of the Zab boil up and repulse the muddy stream of the Tigris.

We tied up our frail bark again at twenty-five minutes past five, just below the second mouth of the Zab, on the pebbly bank. Keshaf, at a mile and a half N. 45 E. of us, is a long flat artificial mount, with another lower one beside it. The natives of Mousul say its ancient name was Kharisa; they do not seem to be aware of Haditha*. I was anxious to ascend this mount, in order to obtain a sight of the surrounding country and the course of the Zab, but the weather would not permit. The night too was very threatening; however, I was determined not to move thence till I had had an observation of latitude to fix indisputably this interesting point.

March 5.—The night was very dismal, with thunderstorms and squalls of rain. The path to Keshaf leads through deep soft mud, so that we have

* Probably the same word.

no hopes of getting there. Between ten and eleven the weather began to clear up, sufficiently for me to get an observation for the time; and at noon I was fortunate enough to get a great many circum-meridian altitudes, all unexceptionable. Just at that time some smoke ascended from the ruins of Kyara, which enabled me to set it in S. 15 W.; it is said to be five hours inland by the river.

About noon we got under way. Passing between an island and the left bank, which was high, I observed a bed of concretion near fifteen feet thick, resting on a basis of sandstone, in some places just visible above the water. On the right bank the hills were seen gradually terminating at a point called Murshek, the burial-place of the ancestor of the Albu Selman Arabs, marked by a rude monument.

About one we came to ruins on both sides of us, the Karatchuk hills being visible in all their length, about eight or nine miles off. The country was hence very open to the village of Sultan Abdulla, where the river becomes very broad. Soon after leaving Sultan Abdulla, the river seemed as if it had once run more easterly, from the high and dry banks which were visible, taking that direction.

We passed at half past three Mekook, an artificial mount, with some mounds round it, seemingly like Nimrod, but of less dimensions. The country here was open, verdant, and level.

After crossing the Minshar, a rapid or breaker

across the river, we stopped at a quarter to four for the night, on the right bank two miles from Kyara, where are naphtha-springs, from which we saw a black smoke ascending. Before us was a fine, open, verdant country, with some broken hills in the distance, and the Hamreen in the back ground. A little building was visible on the hills, coming from the north-west to the south-east, bearing S. 62 W., and distant about six miles. We passed a large encampment of Albu Selman Arabs, and of villagers from Karakoosh, Tel Agoob, and Selamia, who had come here for their cattle to graze.

The left bank of the river was something like the country above Mousul, though not quite so much furrowed, except towards the water; the high country or now dry bank, sweeping more east than the present channel, from the top of the reach, and returning to it at the end, about half a mile lower down than our station. The surface of the country was pretty level and open.

At night we had squally weather and much lightning to the east. There was a heavy storm over Karatchuk. The river is evidently rising.

March 6. — We got under way at twenty-five minutes past five in the morning, in order to make a good day's work, but as I had had a bad night, I did not rise until near half past eight. The river was broad, and the country all around beautifully verdant, very open, and here and there fringed with brush-

wood. Tel Geloos, a tepeh or mount, was just behind us on the left bank. We soon after came to an encampment of Tai Arabs, of the Shemamik or Diab division, who were come out to pasture with the Sheikh of Shemamik, Ali'l Hassan, whose large encampment was stretched along the left bank of the river. Our navigation to-day was in some parts very confused and intricate, from the quantity of islands and passages. We stopped for an hour to breakfast on the left bank, which continued the same fine, verdant, level, open country I noticed before, and was covered with a profusion of daisies and wild flowers.

About noon we came to a boiling current and whirlpool, called Khabata, formed by large stones beneath; perhaps it may be building, though the natives say it is not. Just before reaching the whirlpool we passed on the left bank three mounts, called Tulool Agger, near which was an encampment of Arabs of the Albu Hossein and Abu Doula tribes, who are always here. Near their tents was a little jungle.

The river was so very rapid that we were unable to land at Toprak Kalaa, where we arrived at a quarter after twelve. It is a mount of earth surrounded at the foot by a ruined wall, the whole elevated on a platform of ruins.

Heaps of rubbish were scattered about, in which

might be seen lines of stone-masonry with lime cement; on the surface, fragments of building, and large square bricks. We observed one piece of stone carved like the fragment of a statue, or fine ornament, which we saw distinctly through our glasses, as we were close to the shore, but could not land, as I have said above, owing to the violence of the current and the eddies, formed, I believe, by the fragments of building in the water. The men of the kelleks absolutely refused to make the attempt. These ruins are well worth investigation. They form a mass of about twenty feet high, extending north and south along the west bank of the river for nearly two miles, and apparently very far in. The distance from Mousul by land is said to be twenty-two hours. The Hamreen hills are close behind, with several caves, looking like Dakhmehs, or ancient places for exposing the dead, on the summits. These ruins of Toprak Kalaa appear to be most perfect; and from their desolate and out-of-the-way situation, they seem only to have suffered by natural decay, and never to have been disturbed by the hand of man. The Turks call the place Toprak Kalaa; the Arabs, Kalaat ul Shirgath; which mean the same thing—the castle of earth. They all say it was ruined long before the time of Islam.

Here is the southern boundary of the territory of Mousul, on the west side of the Tigris; its boundary on the east side is the great Zab.

We came to the termination of the ruins at half past twelve, opposite to which was a large encampment of Tai Arabs, pitched in an open country as green as an emerald. Not long after we passed the Hamreen hills close on the right bank, which formed an eddy called Khanuza, much dreaded by the kelleks when the river is high, and the current rapid. The cliffs were battered and broken down by the force of the water at the Khanuza. About half past two we glided by a curious lump of concretion in the river called Nemba, said to be covered with ants, whence its name. A few minutes after we came to a very bad rapid, formed by masses of concretion, called Ferraj; and a little after I observed on our right a long low tepeh or mount, on which was the tomb of an Arab Sheikh. At half past three was another rapid named Treisha, and on the right bank ruins called Muk'hol Kalaa, standing on a perpendicular cliff formed of bare strata of rock, the foot of which is washed by the river, which brings down large pieces of it. The principal building is one long room with loop-holes to the river, the roof of which is gone; the left side is buttressed, or supported on a mass of building, in which was a kind of window that seems to show that there are subterranean chambers in it. Through openings in these hills, the Hamreen hills are seen close behind; the front ones, which I before mistook for the Hamreen, being only a branch or screen called the Muk'hol, or

Khanuza mountain, which is like the principal trunk of the Hamreen in every respect, except that it serpentines more, the Hamreen being pretty straight in its course.

I observed here a very curious bank which had been cut down by the river, and in which were very plainly defined, first a horizontal layer of pure soil above four feet thick; secondly, a bed of concretion about eight feet; and under all, inclined strata of sandstone, about ten or twelve feet to the water's edge.

We tied up for the night, at about half past four in the afternoon, on the right bank, and just opposite the mouth of the little Zab; on the banks of which was a large encampment of Alabeid Arabs, under their chief, Hassan Ali. Near us was a little jungle of brushwood, the grass around which was enamelled with wild flowers.

The west bank of the Zab was formed by hills, on which were the tombs of some Arab Sheikhs, and these are the same hills which for the last twenty minutes had formed the left bank of the Tigris. On the east bank of the Zab the country is quite flat and open.

March 7. — We got under way at about half past five in the morning, the wind blowing hard from the south. At six we came to a rapid and whirlpool much dreaded by the kelleks, called Kelab, or the nook; and a few minutes after, we reached the termi-

nation of the Khanuza hills on the right bank. The interval between them and the Hamreen is filled with a confusion of mounts, and débris, seemingly tossed about in a most fanciful and unsightly manner. At seven we passed a place called Musahhaj, or the crumbled, and from hence the tops of several of the mounts above mentioned wore the appearance as if they were crowned with ruins. Through the glass I could only descry indurated earth, and crumbling sandstone. The people say it is a kalaa, or castle, but none of them have ever been ashore here. The remains, whether of nature or of art, cover many separate mounts, and form the ridge or back-bone of many sharp ones, where nothing but a single wall ever could have been. There is in no part of the hills space for houses or habitations, and the pretended remains are solid.

Proceeding on our way, we soon came to Tel Hamlia, a small mount on the left bank, and Kalaat ul Jebbar, or the tyrant's castle, on the right bank of the river, a ruin a little way up the Hamreen, consisting of some round towers, connected by plain walls. Many vestiges of others were discernible, extending nearly up to the top of the mountain. These were merely inclosure walls, as of a city, though the area was steep.

We stopped for breakfast at about half past eight under the Hamreen hills, on the right bank, near one hour below Jebbar, at which place it was impos-

sible to bring the kellek to. Had I been as near Toprak Kalaa, I would gladly have walked to see it; these ruins, however, did not excite my curiosity sufficiently to induce me to go so far to see them. From their appearance they may have been Mahometan. The ground where we stopped, and all around, was beautifully green, and enamelled with wild flowers. Near us were encamped some Arabs of a petty tribe, called Albu Is'hhak; also on both sides of the river some Alabied Arabs. They brought us immense quantities of truffles for sale.

We got under way again at about half past ten, but were soon obliged, on account of the violence of the wind, to bring to at a small island, opposite which, on the left bank, were some strange unsightly hills and mounts, worn into every shape. We got off again at half past one, and in half an hour reached Tel Dhahab on the left bank, called by Thevenot, Altun Daghi; a hill higher than the before-mentioned heaps which surround it. About half has been carried away by the river, the action of which has here exposed the natural line of earth and horizontal strata of sandstone.

At a little after two passed Breij a Bad, a rock, and rapid, at a turn in the river close to the left bank, on a hill near which was an Arab tomb; and at half past two we came to El Fatt'hha, the pass through the Hamreen hills. The river runs through in S. 30 E., and is about one hundred and fifty

yards wide. In the pass on the left bank, among débris of the Hamreen hills, are naphtha springs and nitre. We soon after passed a place where the river forms many islands, and in the beginning of autumn is fordable. The Diyabat horsemen from Sinjar cross here to go and rob in the Kerkook hills, and they follow the Hamreen down from Sinjar.

The river continued broad, the current very strong, and there were many islands. On the left bank were low hills, among the rest one called Leg-Leg, much furrowed by an abrupt turn in the river; and on the right the country was pretty open, but not so much so as to appear alluvial. Albu Hammed Arabs were encamped along the shore.

About six we brought to for the night at an island. All the islands hereabouts were cultivated with Indian corn, &c. by the Albu Hammed Arabs. The country on each side was very like that above Mousul. The Hamreen was visible to a great extent.

Not very long before we tied up, we saw, on the right bank, a place called Khan Khernina, bearing S. 60 W. Two considerable mounts were distinguishable, and under them large ruins: some arches were visible through our glasses. It seemed a very curious place. Just south begins a low range of hills or rather elevated strip of country, with a flat surface, called Jebel Khernina, which runs to Tekreet.

March 8.—We were off in the morning at a quarter to six, but our going was very slow on account of a very violent south-easterly wind. When I began to observe at half past seven Fatt'hha bore N. 10 W., our course was south.

We passed about eight o'clock some water-wheels and cultivation on the islands and left bank, belonging to the Jowaree Arabs. Our going continued extremely slow and difficult, and a little before ten we were obliged to stop, or rather were driven against the left bank, where we remained till a quarter after four.

On the Khernina hills was visible the tomb of Tchereem Abu Khalkhalan, a son of Imaum Mousa.* Several other smaller tombs are about it.

Water-wheels belonging to a little tribe of Arabs, called Albu Mohammed, and subject to Tekreet, were in motion as we passed them soon after getting under way again, which we did, in spite of the south-east wind, which was very strong and greatly impeded our progress.

The Hamreen hills were still in sight at ten minutes to five, even through the mist raised by the

* The seventh of the twelve Imaums revered by the Shiahs. He was born in the year of the Hejira 128, and was poisoned at Bagdad by order, it is said, of Haroun al Rashid. He is buried at the village of Kazemeen, on the right bank of the Tigris, three miles to the north of Bagdad, and the Persians have built a handsome mosque over his remains, the cupolas of which are covered with beaten gold.

south wind, which, however, soon after fell, and there was a dead calm, the sky fast covering in all round with very heavy clouds.

As we proceeded the river became much wider, and in one place could not be less than a mile broad. There were many herds on the banks and islands belonging to the Albu Mohammed Arabs.

At half past five we came to a place called Selwa, or the Syren, in the Khernina cliffs; then round a cape in these hills, which from the Selwa make another bend in, and return again near Tekreet; but this is in fact only the country cut down by the water, the river having evidently at one time passed by them. From Selwa our course was south. The river has decidedly begun to fall again, the late rise having been only a temporary one caused by the rain.

At ten minutes before six in the evening there came a violent squall from the west, which drove us on the east bank at some distance from the other kelleks. Luckily the bank was low and clear. The squall lasted so long that it was not worth while to get under way again after it was over. The ruins of Tekreet began a little below us on the high perpendicular cliffs.

March 9.—We got under way at half past five, and at six tied up again on the bed of pebbles before Tekreet.

TEKREET.

While breakfast was getting ready, I sallied forth to view the curiosities of the place, which are indeed but few, and consist only of the rubbish of the former town, which covers an immense space, perhaps greater than all Bagdad. The castle (I now well comprehend how it might have been deemed impregnable) is on a perpendicular cliff over the Tigris above 200 feet high, and is separated from the town by a broad and deep ditch, which insulates the cliff of the castle, and no doubt was filled by the Tigris. On the opposite side of the ditch is the town, which was also walled. The area is now covered with heaps of rubbish, principally lime and large round stones, like those at Kasr i Shireen. Vaults and chambers are everywhere discoverable among them. At the foot of the castle cliff is a large gate of brick-

work, which is all that remains standing, but round the summit of the cliff the walls, buttresses, and bastions are quite traceable. There are the ruins of a vaulted secret staircase, leading down from the heart of the citadel to the water's edge. The people say that there are the remains of ten churches in the modern town, but quite ruined. Just outside the north part of the city is a ruin, called in Arabic Dar el Benat, or the "abode of the girl." This may have been a nunnery.

Al Hadhr* is two long days' journey from hence, N. 30 W. I saw the pyramid, or perhaps it would be more correct to say, the Cone of Door, S. S E., four hours off. The Hamreen was visible from N. 20 W. to N. 70 E. El Fat'hha N. 10 W.

A caravan was just setting out for Kerkook. It rests for the night at the Hamreen hills, and arrives the next day at the place of its destination.

The modern town of Tekreet, which contains six hundred houses, is built of burnt brick, and is farmed this year for 22,000 piastres.

The barber who shaved me was a terrible talker, but was rivalled by his townsman, an old Seyd whom I met, and who told me long stories of his ancestor Sultan

* From a native I learnt that at El Hadhr there are the remains of a triple wall, and sculptures, and writing. It is on a canal from the Thilthar, which is a river that comes from Sinjar, and discharges itself into the salt lake. In a ravine, near Hadhr, are many slabs of marble covered with writing.—See p. 108, and the note.

Abdul Siteehh. The air of Tekreet seems favourable to prosers, as there is a proverb common in these countries, "To talk like a Tekreetli." If the women exceed the men in this gift, in the due proportion of the sex, he is to be pitied who marries a Tekreetli wife.

We left Tekreet at a quarter past twelve, and proceeded along under the cliffs, which are composed of earth and pebbles—no rock was visible. The country on both sides of the river was well cultivated.

IMAM DOUR.

About three we came to Imam Dour *, on the left bank of the river. It is a considerable town,

* Nebuchadnezzar the king made an image of gold whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of *Dura*, in the province of Babylon.—Daniel iii. 1. In the retreat of the Roman army from Ctesiphon,

with a few date-trees and a garden or two, and marked by a ziyaret, or place of pilgrimage, with a cone-like spire over it. Behind the town, at a little distance, is a very large ancient mount.

A few minutes after we passed Hheimra, there is a zikr, or obstruction in the river, but not extending far from the left bank. The natives say it is artificial; but I could only see some lumps of concretion, which had every appearance of being natural. Just below Hheimra is another zikr, or obstruction, called Ruweiahh. The river has fallen about two feet.

At a place called Tel el Meheji, on the right bank, very considerable tumuli are observable, but they are some way inland. Alabeid and other petty Arab tribes were encamped there, who pay tribute to the Sheikh of Khernina, Ali'l Fadhah. On the left the people of the kellek pointed out to me a nahar or small stream, said to have been a canal dug by King Solomon, and to go as far as Howeiza. They say there is a bridge not far off, over it, of stones cramped with lead, and a similar one over the Adhaym. It looks only like a natural ravine among

under Jovian, they are described as pitching their tents near the city of Dura, four days after the death of Julian. Here, too, a part of the army, in the silence of the night, swam the Tigris; and the success of this trial, Gibbon says, "disposed the Emperor to listen to the promises of his architects, who proposed to construct a floating bridge of the *inflated skins of sheep, oxen, and goats, covered with a floor of earth and fascines.*"—Decline and Fall of the Roman Empire, vol. iv., p. 208.

the pebbly hills: it is quite dry, very narrow, and some feet now above the river.

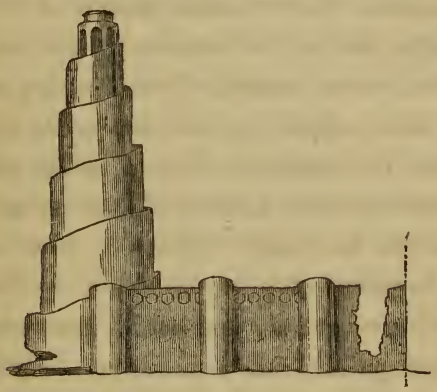
At twenty minutes past four we arrived at the commencement of the ruins of Eski Bagdad, on the high pebbly cliffs of the left bank of the river. They consisted at first of insignificant ruins of pebble-work, mud, and brick, in heaps of rubbish, but of considerable extent, as we were above an hour passing them. A great many islands were scattered along the right bank of the river, and we observed quantities of very curious birds, called in Arabic aajizan, flying about in the cliffs. They had long red beaks, changeable red and green wings, and were rather larger, I think, than a pigeon. The ruins continued till twenty minutes to six, when we came to a square inclosure, just in the style of the other ruins, but more perfect. It is called Thinars; and this seems to be the end of these ruins.

We passed, about six, Kabr u Seyd, a lump of concretion, forming a rapid near the right bank, and soon after some more lumps, said to be the remains of the bridge of the Ashek. At Hawel-ubset, on the left bank, were some heaps of ruins. On the right was Ashek, which reminded me of Sertcheh Khan *. At twenty minutes past seven we arrived at Samara†, on the left bank of the river.

* Sertcheh Khan is about three hours from Nisibis, on the oad from that place to Mardin, and is an inclosure framed of thick masonry and faced with large stones.

† In the retreat mentioned in a former note, the Roman army,

March 20.—While waiting for the noon-day observation, I went to see the remains of the great mosque or medrisseh. The brickwork is good; and the size about two hundred yards by one hundred and fifty. The wall is supported by buttresses, looking like towers at a distance; outside of which, on the north of the town, is the barbarous, but curious-looking corkscrew tower, a spiral dividing it into six



towers. It is about two hundred feet high. Ruins and heaps of rubbish are lying about in every direction. The Caliph's palace is a great way off to the north. The modern town is about the same size as that of Tekreet.

"after marching and fighting a long summer's day, arrived in the evening at Samara, on the banks of the Tigris, about one hundred miles above Ctesiphon."—Decline and Fall of the Roman Empire, vol. iv. p. 207. Samara afterwards, in the ninth century, became the capital of Motassem, the eighth Caliph of the Abassides, instead of Bagdad, which he quitted on account of the rebellious disposition of its inhabitants.

At half-past twelve we got under way, notwithstanding there was a very disagreeable south-east wind blowing, and the day cloudy and dark. We passed more ruins, still called by the people, Eski Bagdad. At a few minutes before two we came to Nahar ul Ersas, on the left bank, or the head of the Nahrawan canal. On it was a square brick building, seemingly solid, and of the age of the Caliphs. On the opposite shore was the mouth of the Dijjeil, a little below that of the Nahrawan; and about half-past two we passed mounds of ruins at a place called Istablat, and stopped on the left bank at another place called El Sanam or Nabga, where were likewise mounds of ruins, and a fragment of an unburnt brick wall on the bank. Below it, near the water, was the fragment of a statue called El Sanam, or the idol, of grey granite and basalt, consisting of two feet, placed parallel on a pedestal. The length of the feet was thirteen inches, and the same measured over the instep. The design was not amiss; the ancle bone was well traced, but all was much chipped and wilfully defaced. Only a few feet more of the statue remain above the ancles; and all that can be made out of it is that the drapery descended to the ancles, like a petticoat. They say the upper part was cut away by an Imam Doorli, to make pestles for pounding coffee.

We ascended the bank, and immediately saw all around considerable mounts of ruins dispersed about,

covered with pieces of brick, of Sassanian, not Assyrian or Babylonian texture and dimensions. In addition to the other fragments usually found, were pieces of glass or vitrified substance, of green and amethyst colours, in crystals or incrustations. At the distance of half a mile were some walls and ramparts, which I immediately set off to examine, though I was much exhausted by the south-easterly wind, and had hurt my foot considerably. I discovered an inclosure of unburnt brick walls and little towers, which I saw at once to be Sassanian. The area was not very full of rubbish; not so much so as towards the river. I remarked the *inner-work* just as at Ctesiphon and Dastagherda; in short, there can be no doubt of its Sassanian character. The mounds of ruins outside are continued to a considerable extent south-east along what appears clearly to have been the former bed of the river. I did not see any reeds among the building. Aga Seyd, my Persian secretary, told me he had on a former occasion gone round the inclosure in one hour on horseback. I asked the name of the place, and the Arabs who were standing about immediately answered, Gadesia, which I found to be Kadesia*; and here

* The battle of Kadesia, which put an end to the Persian empire, was fought in the fifteenth year of the Hejira, under the Caliphat of Omar, by the Arab General Saad, against Rustum, the Commander-in-Chief of the Perian army, in the reign of Yezdigerd, the last of the Sassanian race. The battle lasted three days, at the end of which the Arabs were victorious and the Persian monarchy

is the place accounted for at once. They said it was a town before Islam. It is curious that the natives of the East, though they sometimes give too great an age to Mahometan ruins, never, on any occasion, attribute more ancient remains to Islam. I asked the same men what were some fragments of brick-work I saw beyond these ruins, and they immediately said, "A town of the Khalifs."

Samara from hence bore N. 20 W., and the building on the Nahrawan, N. 40 W. The Nahrawan runs at the back of Gadesia*, at about a mile's distance.

We set off again at a little after four, but were compelled by the violence of the weather to bring to again at ten minutes before six. The river I observed to be rising again very fast.

March 11.—Off at half past five in the morning. Passed Beled, the principal village of the district of Dijjeil; near it were some date-trees, and a minaret. A little way in from the bank was Ghowadir, another village, likewise among date-trees. The river all this morning wound greatly, and formed a great number of islands and channels. Khan i Seyd visible on the right bank, and a little below it the tomb of Seyd Mohammed. The banks here were steep, and composed of fine pure mould, much shivered by the

destroyed. [See the animated account of this battle in the ninth volume of the "Decline and Fall of the Roman Empire."]

* Macdonald Kinneir takes this for Opis, which is quite out of the question.

action of the water. We are now in the alluvial country, and not a pebble is to be seen on any side.

Soon after ten we stopped for breakfast. The wind was from the north and north-east, and so very high as to raise considerable waves on the river, which did not at all suit our very frail barks.

We were off again at half past eleven, passed Mishraga. The high alluvial banks were here worn down, and shattered by the river and the rain. The river has greatly varied its course hereabouts.

At one we stopped at the junction of the Adhaym and the Tigris. The Adhaym is the trunk stream which receives the Kerkook, Taouk, and Toozkhoormattee waters. I landed to examine it. It is now about a hundred yards wide, but is a small stream sometimes even nearly dry, and here runs through a plain of low ground gained from the river, which at no very distant period made a great sweep on the left hand, as may be seen by the high and now dry banks about one mile off. It is beyond these that Opis must be looked for. The reason why Macdonald Kinneir could not find any ruins is quite clear; he looked on ground which but a short time before had been the bottom of the river.

This low ground now pastures many buffaloes, and is the favourite haunt of wild boars. We saw five of them in our walk*.

* A wild boar one day came swimming down the Tigris in sight of our garden house, near Bagdad. He landed in the town,

We got under way again at half past one. There was very little current, and our going was very slow. We passed much ground that had been gained from the river. At a quarter past four the date-trees on the Khalis were in sight; on the left was Tel Khumeisia.

At six we stopped for the night at Sindia, the first village of Khalis, on the Tigris* ; and here we

took his way up the bazaar, where he overturned and hurt some persons; he then got into a mosque, to the great terror of a few people who were in it: being dislodged from this asylum, he took refuge in the house of the Seraff Bashi, a Jew; and I believe paid two or three visits of this nature before he was shot.

* The district of Khalis is situated to the north of Bagdad, and takes its name from a canal which is cut from the Diala to the Tigris, and supplies sixty-two villages, most of which are now become mere nominal ones, with water for agriculture; the Tigris itself being unfit for that purpose. The principal of these villages are Yenghijeh, twenty miles from Bagdad, on the banks of the Tigris, now almost abandoned on account of the great oppression under which the peasantry labour: Howeish, a village of a hundred houses, famous for its fruit gardens, three miles from Yenghijeh, and also on the Tigris; Dokhala, close to Howeish; Hophopa, about six miles from Howeish in the desert; Mansooria, six miles from Howeish on the Tigris; Saadia, three and a half miles from Mansooria, also on the Tigris; Sindia, Doltova, and several villages on the Diala.

Near Mansooria some cotton is grown; the rest of the cultivation is barley, corn, and grass.

During an excursion I made through this district in the month of March, 1813, I had an opportunity of seeing several specimens of the strange impolicy and savage oppression of the Turks towards their peasantry, one of which is worth recording, as it proves to what an extent the wretched system of *mahhsoobiet* is carried. A poor man at Howeish invited us into his garden, which we found in very bad order. He said he was a Mahhsoob, a dependant, or

met the yacht, which had been waiting for us for the last fifteen days. We got on board at night, and found the change, from the confinement of the kellek to an airy cabin and good deck, a very pleasant one.

March 12.—The yacht got under way at half past five this morning, and when I went upon deck at half past seven, I found we were going south, and were just below the village of Mansooria. The wind was south-east, and the day looked very threatening. Many villages were in sight.

About nine the yacht got aground, but was soon off again; however we were obliged to go very slowly, and notwithstanding all our precautions we got aground again soon after eleven, and could not get off again till noon; after which we sailed on pleasantly enough. About three we came in sight of the Bagdad gardens, the country being quite open on both sides. Soon after we had a tremendous storm of hail, and we were driven against the high bank of the river. At a quarter before six, we came into the reach of Imam Aazem; at six passed the

protected, of the Defterdar or Treasurer at Bagdad; and that some years back, when the Defterdar was oppressed by the Kiahya, the *contre-coup* extended to him, and he was obliged to fly. During his absence his garden fell to decay, and from an annual produce of 6000 piastres, it now scarcely brought him as many hundreds.

All government persons live at free quarters in these villages; a most serious burden to the inhabitants when situated on a frequented road.

The whole district is governed by a Zabit, but each village has, besides, its own head or Kiahya.

Pasha's garden; and in half an hour more we anchored just above the Bridge of Boats at Bagdad.

Mr. Rich, on his return to Bagdad from his expedition to Koordistan, received an offer from the Hon. Mount Stuart Elphinstone, Governor of Bombay, of a situation at the Presidency, which he accepted; and as soon as he had settled his affairs at Bagdad, he left it, to the grief of a large proportion of the inhabitants, and proceeded down the Tigris to Bussora, of which voyage the following is an account. Mr. Rich had made the same voyage so many times, that he did not, upon the present occasion, keep a very minute Journal. In order to supply deficiencies, some of his former Journals are given in the Appendix.

CHAPTER XIX.

Departure from Bagdad—The Diala—Tauk Kesra—Scattered Ruins—River winding—Long Lines of Ruins—Mud Fort—Encampment of Arabs—Ruins at Taj—Great Ruins—Building with Arches—Mounds—Treasure found—Swarms of Musquitoes—Arab Tribe of Davar—Defeats the Pasha of Bagdad's Army—Jumbal—Remains of a supposed Bridge—The Village of Koot Al Amara—The Hye—Mountains in sight—Immense expanse of Water—Camp of the Beni Lam Sheikh—Clump of Trees—Ruins—Jungle of Tamarisk—Ruins of two ancient Towns—Dreary Morass—Arab Encampment—Boats loaded with Dates—Fine grove of Trees—Canal—The Hhud—Danger of one of our Boats—Albu Mahommed Arabs—Their Habitations—Wild appearance—Their Canoes—Tomb of Ezra—Albu Mahommed Arabs—Removal of their Camp—The Women—Koorna—The Pasitigris, or Shat ul Arab—Arrival at Bussora.

May 11.—We got under way in the yacht at half past seven, with a south-east wind. The river very full, though not yet at its highest. We passed Hajee Abdulla Aga's garden, which is the last belonging to Bagdad, at ten minutes before eleven; arrived at the mouth of the Diala at one *, and anchored at our old station at Hodheifa, opposite Tauk Kesra †, at half past five.

The weather was squally and threatening, so we did not get under way again that night.

* From the Diala to Tauk Kesra is noted in a former Journal.

† For an account of Tauk Kesra, see the Journal above referred to, which will be found in the Appendix.—*Ed.*

May 12.—We sailed at five. The wind was westerly and pretty strong. Soon after six we were off the mouth of the canal I originally supposed to be the Nahar Malca, but which I now believe to be a cut or opening from it. The real Nahar Malca seems to be in the horizon, and its mouth is at a place called Samera, far below the Tauk. The boatmen called it Ugghur, and told me that formerly, in *very old times*, it was navigable *.

A little before seven we observed on the right bank, at a place called Hharrea, scattered mounds of rubbish to a great extent, and soon after passed Samera, the place where the boatmen had pointed out to us the Nahar Malca.

The wind blowing pretty fresh from the south-east, and the river very winding, we were driven up against the left bank, from whence we could not disengage ourselves for upwards of half an hour. A little after ten we passed Al Hammam on the right bank, near which heaps of ruins were scattered all about.

At three we were in a very long reach running east. On the right bank we observed long lines of ruins, or the banks of an old canal called Davar. Possibly this may be the Nahar Malca. In about half an hour we turned N. 45 E. It now fell dead calm; the barometer dropped to 29° 52′; and every

* Trajan, in his voyage down the Euphrates, is said to have passed into the Tigris through the Nahar Malca.

thing portending a squall, we thought it as well to bring to for the night, which we did in a long easterly reach at four. Soon after a squall from the west and north-west burst over us, with thunder, lightning and rain, which lasted about two hours, when the wind settled again in the south-east.

May 13.—Got under way at half past four, and at a quarter past six we had turned from south-west into N. 45 E. The river winds here very much. Boats are to be seen almost all round the horizon. We passed on the right bank a small square mud fort, or rather inclosure, built by Shufellah, the Sheikh of the Zobeid Arabs, and beside it was a canal dug likewise by him. At a quarter to seven we came to Ruebia—ruins were visible on the right bank—and a small encampment of Zobeid Arabs. The left bank was low and marshy. The liquorice plant was growing in abundance, and a great many buffaloes belonging to the Maddani Arabs were grazing. At ten minutes past eight our course was S. 45 E.; our going was very slow, and we had frequent stoppages, owing to the rapidity of the current, which drove us up against the banks, from whence with difficulty the vessel could be disengaged. Taj was just before us in the reach into which we were turning at a quarter to nine in S. 25 E. Ruins were discernible about three miles in the desert on the left bank, consisting of many mounds, with a build-

ing or fragment of wall on one. The Arabs call them Taj.

At twenty minutes past nine our course was S. 30 W. At a place called Haddara, on the right bank, were more ruins. About ten we got into a long reach S. 80 E., along which we sailed rapidly. At a quarter to one passed on the right bank Zor Abdulla*, where are great ruins. Thence we proceeded south, south-east and east, through a long reach, into N. 45 E., or the reach of Dakkhala. At half past two we were going south-west. The wind was westerly, which enabled us to hoist sail; and we pursued our way with considerable rapidity. At three our course was west; at four it was south: we were still under sail, and going about seven knots an hour.

We soon after passed Zoweiya, an immense collection of ruins, extending as far as the eye can reach in the desert, and down the right bank of the river. On one of the mounds far in the desert was a building with arches. We afterwards came to Humeinya, on the right bank; ruins were still visible, seemingly a continuation of those of Zoweiya. It was on one of the mounds cut down by the river hereabouts, that the great treasure was found in Ab-

* It is perhaps necessary to inform the reader, that the names mentioned on the banks of the river rarely belong to towns or villages now in existence, but rather mark where once they were. Sometimes they are found with ruins, sometimes even the very ruins have disappeared, and nothing but the name remains.—*Ed.*

dullah Pasha's time, consisting of immense quantities of ingots of silver, coins of the Macedonian sovereigns before Alexander, Athenian drachms, and silver Persian coins before Alexander *. On a mound about a mile inland are the remains of a round or rather cylindrical building, like a minaret, but apparently solid; it is much ruined at the bottom, and is faced with fine brick-work. The top is quite ruined, and only a few yards of it are standing.

The reach we were in was north, and pretty long. We were again detained a few minutes by coming against the bank. We passed some Zobeid Arabs; they extend from Hameira to Koot, and inland as far as Affej†.

In rounding into the next reach we were again detained a little by the yacht running against the bank. We had a fine north-west breeze. We came to at a quarter to six for dinner, and set off again at half past eight.

* Some of which, forming part of Mr. Rich's collection, are now in the British Museum.—*Ed.*

† Extracts from a journal of Mr. Rich's in September, 1819. "Bagdad, September 10. Three boats coming from Bussora plundered by the Affej Arabs, who have come to the banks of the Tigris to cut off the Bussora fleet, of which these three boats formed a part. The property lost is said to amount to forty lacs of piastres, and many people were killed or drowned in attempting to escape. I called upon the Pasha, who was very kind, but it was evident to one who knew him well, that he was affected by the late bad news. He did his best to conceal it, and was pretty successful."

May 14.—A fine night, and we have made good way, though not sailing, but I was devoured by innumerable swarms of very venomous musquitoes, notwithstanding I slept on deck. At day-break the Hamreen hills were visible, which I am informed are one long day's journey inland from Koot.

The river winds less. At Ishan we observed ruins on the right bank. The wind was north. We dropped down the reach without sails. The line of the Hamreen hills all along before us.

At half past nine passed Buzheila, a small mud fort on the right bank, belonging to Shufellah, the Zobeid Sheikh, who was encamped near it in person.

At eleven on the left bank were some Arabs of the tribe of Dawar*.

* November 27, 1819.—The Kiahya Bey marched a few days ago against some wretched Arabs, called the Davars, who are subject to a man named the Shat Beghi, who is allowed a small toll on boats coming from Bussora, in consideration of his supplying horses and guides for couriers and government officers who may pass towards Koot, Bedra, the Beni Lam Sheikh, &c. This little body of Arabs, for it does not amount to a tribe, were suspected of having had some share in the late robberies on the river, and the Kiahya Bey in consequence was ordered out to surprise them, at the head of half the Pasha's own Mamalukes, and the strong party of Agalee Arabs, Baratalis, and Tufenkjees, making in all about 2000 men of the supposed best troops in the Pashalik. The Arabs, who had an effective force of about twenty or thirty musketeers, and perhaps 100 men in all, armed any how, with wooden clubs, javelins, &c., being informed of the Kiahya's approach, took post in a small jungle of underwood, where they managed so well that they repulsed the Kiahya with considerable loss—two Mamalukes killed, two wounded (one of them badly),

At five we were in the reach, where Jumbul, the supposed bridge, is. The pilot tells me there is now about five *deraas* or ells of water over it. We have had fine gentle sailing all the day, at the rate of about five knots, with light north-west airs. At seven we wound round into the Koot reach, S. 45 E., and brought to at Koot al Amara at eight. Since I was here last, a small mud fort has been built, and a new village established about it, a little below the old one. The present village is just opposite the mouth of the Hye, which bears S. 70 W. from it, distant the breadth of the river, which is here very considerable, the reach opening out to the breadth of a mile. There are five companies of Agalee Arabs quartered here, who are allowed a small toll on each boat.

I wished to get under way again as soon as I

and a great number of Baratalis killed or wounded. The Turks were actually not ashamed to return to Bagdad with this loss for their pains. The Kiahya is personally a brave man, but what can be done with such miserable materials as his army is composed of? Last night the Pasha himself ordered a party to be got ready, and this morning he marched with the half of the Mamelukes who had not gone out on the former calamitous expedition, with three field-pieces, the whole corps of the Baratalis, and some Agalee musketeers. The pretext is a hunting-party.

December 5.—The Pasha's expedition appears to have turned out indeed only a hunting-party. He came back to-day. While out, he sent me a couple of antelopes. I sent him seven mule-loads of refreshments, among which were some European cakes, such as Pane di Spagna, &c., with which he was much pleased.—Extract from a former Journal of Mr. Rich's.

had completed my astronomical observations, but the pilot was afraid to take the yacht through the crooked reaches beyond Koot at night, though we had the moon. I believe he and the trackers had no objection to some hours' rest after the trouble they had had with the yacht the preceding night, so I let them have their own way.

Koot al Amara is called half way between Bagdad and Bussora. The swarms of musquitoes were extremely troublesome.

May 15.—We got under way at half past three. The day was cloudy, the wind north-west and rather stormy, with a little rain. We rounded into N. 45 W. At four Koot bore S. 45 W. At twenty minutes past five our course was N. 45 E., and at a quarter to six S. 50 E.

A little after six we passed some ruins on the right bank, where the river rounds up into N. 45 W. again. Here it blew so hard against us that we were obliged to bring to.

There are twelve of these crooked reaches after leaving Koot. We have now passed three of them. The river has contracted itself again.

In the line of mountains which has bounded the eastern horizon since yesterday morning, we can now distinguish two or even three ranges, the first being the low Hamreen, which is a good day's march from Koot. Behind these rise higher hills, forming the mountains of Loristan.

We were off again at twenty minutes past nine. In some of the reaches we went with great rapidity, but in others we had so much trouble that, as the gale too was freshening up greatly, we thought it best again to bring to at eleven.

Off again at four. We soon saw an immense expanse of water in the horizon, extending round many degrees. This is formed by the streams descending from the first mountains of Loristan, the Beni Lam plains being too level to carry off the waters to the Tigris, which, in fact, itself in some places flows into the plains, and contributes to these morasses.

At a quarter to seven we stopped for dinner. We were still in the crooked reaches, of which we have two more to go through.

May 16.—The swarms of musquitoes last night were incredible; they literally filled the air, though there was a good breeze from the north-west, and the wind was cold. It was impossible to obtain the slightest rest for an instant.

We were two or three times detained against the bank. Soon after two we passed through the great camp of the new Beni Lam Sheikh, Ali Khan, extending about a mile along the left bank. At half past three we passed the mouth of the Nahrwan, and soon after heard the roaring of a lion quite close to us in the jungle.

In the morning I could perfectly distinguish the

ranges of the Loristan mountains, of which I made a sketch.

I observe our Arabs pronounce ج like the Saxon g; for example, gibbel, reggil, &c., instead of jibbel, rejil.

At a quarter to nine our course was east, and we were sailing about six knots an hour. At ten minutes past nine our course was S. 45 E., and at twenty minntes past nine we passed Um-ul-beia, a canal on the right, now full. All the country was at the level of the water's edge, and damp and morassy. The horizon looked like the sea.

Both sides of the river hereabouts belong to the Beni Lam Arabs. Just below Um-ul-beia we came to a clump of trees on the right bank; the trees were of the species called by the Arabs ghurrab.

We are now at the nearest point to the Loristan mountains, and beyond the fourth range we can see some points of seemingly a superior range, probably Zagros.

At half past nine, our course being south, we were detained half an hour by the yacht going against the bank on rounding a point. We succeeded in getting round it about ten, and then proceeded east. Soon after we met a fleet of boats coming from Bussora, and at half past ten we came opposite Imaum Gherbi, a ziaret, and grove of trees on the right bank. After passing a contrary reach at a quarter to eleven, we had beautiful sailing, at

the rate of eight knots an hour, until noon, with a strong north-west breeze. Our course was S. 20 E.

At half past twelve we observed a ruin on the left bank, a little inland, and soon after another on the right.

In a part of the Loristan mountains, which has just opened upon us, is a conical mountain, looking very much like a volcano.

The river now became very narrow, and we experienced some detentions against the banks. The shore was here wooded with tamarisk jungle.

We heard that Arar, the deposed Beni Lam Sheikh, has taken refuge with the Prince of Kermanshah, and that Hassan Khan Feili is to be sent with an army to restore him. At four passed the ruins of two ancient towns, Heifli on the left bank and Sioroot on the right. At low water the remains of a bridge which connected them is still to be seen. We came afterwards to a very large camp of the Beni Lams.

At a quarter past six course S. 45 E. The whole country on the right and on the left, but especially the former, a dreary, dismal, and offensive tract of morass, consisting of large pools and lakes of stagnant water extending among tussocks of rank grass and rushes as far as the eye could see. Many encampments of Beni Lams were scattered about.

At a quarter to six we brought to on the edge of the morass on the right bank to get dinner and wait

for the boat, on board of which were the gentlemen of our party, which was greatly astern. Imaum Ali Sherki, bearing S. 10 E., was distinguishable by a large clump of trees. Near the place at which we stopped were two boats loaded with dates, which they had brought from Bussora and Koorna to dispose of to the Arabs on each side of the river, and take ghee, rice, &c. in return. These trading voyages generally last from three to five months. All the boats now going up to Bagdad buy ghee of the Arabs, which they can dispose of at Bagdad for a profit of a hundred per cent.

We were off again by ten, but in about an hour a sudden and unexpected squall from the west drove us on the left bank, where we remained all night, as it continued to blow hard. The musquitoes were dreadful during the night and even in the day. Not even the tough hides of the Arabs and Turks could stand the attacks of these vampires, and no one slept all night.

May 17.—We got under way at half past four. At six Imaum Sherki was N. 50 W. of us. Our course was S. 45 E. The reaches hereabouts consist of one mile each. We were under easy sail, and going about six or six and half knots. At soon after six we observed on the left bank, in a tamarisk jungle, a heap of mud, marking the tomb of Zendeel, the father of Ali Khan, the present Sheikh of the Beni Lams.

At half past seven we tied up to allow the kitchen

boat, which was a little way astern, to come up with our breakfast. We were off again by eight, and at eleven passed Jebeelo, a fine grove of trees on the right bank.

At twenty minutes past one we were going S. 20 W. On the left was Habsia, a small winding canal which goes to the river Hhud. Boats sometimes pass through it. We passed an immense marsh quite full of water on the right, and soon after a camp of Albu Mohammed Arabs on the left bank, all of mat-huts, and many little canoes were laid up before it

At twenty minutes to two, going S. 70 E., we passed Mohammed Abul Hassan, a ziaret on the right bank, with a long grove of poplar, willow, pomegranate and date-trees.

At half past two we reached the Hhud, a branch of the Tigris going off east to the Kerhha and to Howieza. A boat may now go to the Kerhha in five or six hours * through Al Hhud, which is very deep, and as broad as the main stream of the Tigris. I ascertained that the water runs from the Tigris into it; an important fact, as the Hhud has been supposed by some to come into the Tigris. Hence the Tigris is south. There was a wet marsh extending both the sides of the river all the way to Koorna.

For the last hour or two we have just been drop-

* My pilot has himself gone through the Hhud into the Kerhha.

ping down the stream in a very dead calm, which caused us much suffering from the musquitoes, of which there were such incredible swarms as almost to drive us distracted. At half past three we had a heavy shower of rain in very large drops, succeeded by several other showers and a squall from the north. We were detained a few minutes by the sepoys' boat having been sucked into the mouth of a little canal on the right bank, where she was proceeding to bed herself, and would never have been got out again but for the very prompt exertions of all the people of the fleet. Many boats have been lost at this place, and obliged to be broken up. We afterwards sailed well for about an hour; many Albu Mahommed Arabs staring at us, or seen moving about among their mat-huts, which are the most primitive habitations possible. A few reeds are bent into the ground at each end, and thus form an arched crib of a few feet long, covered with common mats; this is their only dwelling summer and winter. They are themselves wild, half-naked savages, living the greatest part of their lives in the water like their own buffaloes, of which by the way there are multitudes here. These Arabs are not well armed with respect to fire-arms; and upon an attack from a superior power, such as the Montefik Arabs, they generally betake themselves to the heart of the morasses. They are all Shiyahs. The Sheikh of the Montefiks invests their Sheiks, and takes tribute from them. They are said to be

rich from the sale of ghee, rice, &c., but their appearance certainly bespeaks the last degree of wretchedness.

At half past six we passed Um al Jemmal, a canal which goes to the Euphrates; along its banks much rice is cultivated. It is said to fall into the Euphrates at Soog es Shookh. We brought to at seven. The river here was not quite a hundred yards over. At half past nine we sailed again.

May 18.—At five this morning we were off the camp of the Sheikh of the Albu Mahommed Arabs on the left bank. These Arabs have a great many light canoes covered with bitumen, which the nature of their country renders indispensable. At twenty minutes to six we passed Abdullah Ben Ali, a ziaret, about half a mile inland from the left bank. The river here was not more than a hundred feet broad. At half past seven our course was S. 20 W.

At ten minutes past twelve we arrived at Ozeir, or the supposed tomb of the Prophet Ezra, where we stopped for an hour, and where there was a large camp of Albu Mohammed Arabs, who attempted to rob Aga Minas's * boat, but were soon frightened away by a few shot over their heads from the yacht.

We saw a large party of these Arabs removing their camp, and it was the most savage sight I had

* The principal native officer of the residency. See p. 6.

yet seen, and reminded me of the plates in Captain Cook's voyages. The march was opened by an immense drove of buffaloes, preceded by a man carrying a flag. Several men of the tribe then sauntered along with their javelins over their shoulders, staring, copper-coloured, and more than half-naked savages, with their hair hanging about them in tangled elf-like locks. Then came parties of women scarcely better clothed, some with children strapped to their backs; others carrying articles of property or household furniture; others tracking canoes containing mats, children, goods, &c. The girls and boys were completely naked. All the women walked extremely well, but it was the regular well-measured pace of a grenadier, not a female step. They properly straightened their knees, which, as none of their clothing reached so far down as their knees, we had ample opportunities of observing.

At half past two going south. We came to Abu Khalkhal, a ziaret on the right bank, and soon after four we passed Abu Muzroon, another ziaret on the right, surrounded by the mat village of Zekia, where the Montefik Sheikh has a custom-house. About six our going was very slow, not more than a knot or a knot and a half an hour, there being no wind, and the tide being against us. The banks of the river below Ozeir are inhabited by the Beni Maliks. At half past six the date-trees of Koorna

were just visible through the glass in S. 10 W. We got our dinner on board without bringing to. At half past eleven we entered the Shat ul Arab or Pasitigris, and continued going all night. We arrived at Bussora at ten in the morning of Saturday, May 19th, 1821.

Mr. Rich was detained in the Persian Gulf longer than he had anticipated. The Pasha of Bagdad had manifested symptoms of encroaching on the privileges of the merchants in his dominions who were under the British protection, and had claimed dues from them which he was in no ways entitled to demand. Mr. Rich resisted this attempt to invade the rights accorded by the Porte to British subjects trading in Turkey. He both acquainted our ambassador at Constantinople and the government of Bombay with the circumstances of the case, and, though with considerable inconvenience to himself, he determined not to leave the Pashalik or its neighbourhood until some explanation had taken place, and those individuals whose interests he had for so many years carefully watched over entirely set free from any molestation on the part of a rapacious Turkish governor.

At the same time, Mrs. Rich was suffering under an intermittent fever, for which a change of air had been recommended by their medical friends. Mr. Rich therefore left Bussora and proceeded to Bushire,

and there he proposed awaiting the final instructions from his government, which he expected daily to receive. But in this he was disappointed, and after waiting some time, a sea-voyage was deemed indispensable for Mrs. Rich. Under a strong sense of his duty to his government, whose honour he felt involved in the question under discussion, and in the hope of assisting the oppressed merchants at Bagdad, who looked entirely to him for support and relief, he determined upon sending Mrs. Rich down to Bombay by a vessel just ready to sail, and remaining alone at Bushire. The heat however soon became so intolerable at that place, that he found it impossible to continue long there, and accordingly he set out for Shirauz on the 24th of July, 1821. Some account of the journey to and residence at Shirauz is contained in the following extracts from letters written during that period.

LETTER I.

Mrs. Rich's departure for Bombay—Arrival of Packets from Constantinople—Sir James Mackintosh—Lord Strangford—The Cholera Morbus at Bahrein—Defeat of the Kiahya of Bagdad by the Koords—Heat of the Weather—Dr. Jukes—Return of Messrs. Tod and Wilson from Shirauz and Persepolis—The intense Heat—Intended Journey to Shirauz—Arrival of the Teignmouth from Bombay—Dr. Bell—Preparations for leaving Bushire.

Bushire, June 25, 1821.

Captain Waterman's* abrupt departure was the best thing that could have happened for us both. The worst is over, and I can now bring my mind to dwell on the advantages of your voyage, consoling myself with the knowledge of your being in much better health than when you arrived at Bushire, and with the belief that I shall not be long after you.

The good-natured fat Jemadar† of the guard has just been to pay his compliments, and wish you a prosperous voyage. He seemed very anxious to persuade me that in fifteen days you would infallibly be in Bombay, and that the sea-air would certainly make you well. Poor fellow! I like him.

Dr. Tod has been talking over with me the ad-

* The commander of the vessel on board which Mrs. Rich had embarked for Bombay.

† A native officer of sepoys.

vantages of your voyage down, and indeed the absolute necessity there was for your immediately quitting Bushire; that if the fever had not been put a timely stop to (and the only way of effecting that was by going to sea immediately), it might have degenerated into a complaint which might have forced you to go to Europe. Imagine the misery of that, and let us comfort ourselves and bless God that we are not put to a severer trial.

The pilot has just brought me Dr. Bell's note; it relieves my mind greatly. He (the pilot) desires a bakshish for having taken *the Bee-bee** (not the ship) safely out of the harbour.

June 29.—My head is in a complete whirligig; such a profusion of packets, letters, papers, boxes, are arrived from Constantinople, to perplex my poor brain; nevertheless I will endeavour to give you some account of all that I have received. First of all, letters from F.; thank God, all is well. Your father† has been a little unwell, and what is curious, seemingly somewhat in the same way, but more slightly than I have been affected, viz. by giddiness in the head, which it is still more curious the physicians attribute to the same cause Dr. Bell did mine, viz. the stomach. He is now quite well again, but I think he undertook too much business, at least if I can judge from my own feelings, as

* The lady. † Sir James Mackintosh.

being afflicted with similar complaints. Secondly, dispatches from Lord Strangford*; he had not yet received my last; but from my private note, and the reports he was enabled to gather, he has taken up the cause nobly; what will he do when he gets my reports in full? ———, writes "bring the Pasha to reason, for we stand upon very high ground here." I have no doubt all will be well now: but, to be more particular; it seems the Pasha† had preferred a complaint against me, as I expected, but the best or worst that he could find to adduce against me was, that I had stirred up the Koords and Persians against him. Lord Strangford says, he perceives his accusation to originate in my assertion of British rights; and he voluntarily and gratuitously writes in my favour to Lord Castlereagh, lest a representation against me from the Turkish ministers to Lord Castlereagh direct, should have any prejudicial effect. He sends me a copy of his letter to Lord Castlereagh, a copy of which I enclose‡. All this

* The English Ambassador at Constantinople.

† Daoud Pasha of Bagdad.

‡ Extract of a dispatch from Viscount Strangford to Viscount Castlereagh, dated April 10, 1821.

"I have not had an opportunity of fully inquiring into the grounds of the Pasha's representations; but from the information which I have already collected, it is quite evident to me, that Mr. Rich's sole offence consists in the *manly* and *justifiable* opposition which he has continually made to the exactions and impositions which the Pasha has exercised towards British commerce at Bagdad. "I should

was done before he had got my public reports, or had heard of the Pasha's ultimate aggressions; so we may every day expect something important. My spirits are much raised by Lord Strangford's conduct.

The Russian war turns out to be a Greek insurrection, which will however very likely terminate in one. Poor Scanavi* and his good-natured son-in-law have been put to death at Constantinople, with the Patriarch, many Greeks of distinction, and a crowd of others of less note.

The Kiahya of Bagdad is gone out with an army towards Kizzelroobat, to watch the Koords and Persians.

I am delighted by the way in which our young friend Taylor comes forward to assist me, and he is a very efficient assistant.

I have written till my brain is quite addled; I have been in a continual bustle since the arrival of the packet. I shall give your packet separate to Captain Hill, of the Bombay merchant; he intends getting under way to-night; he is already in the outer roads. There is a bare chance that he may

"I should not have thought of troubling your Lordship on this affair, had I not learned, from good authority, the Turkish Chargé d'Affaires in London will probably be instructed to lay it before his Majesty's government."

* He was governor of Cracovia in Wallachia, when we passed through it in the year 1814, on our way from Constantinople to Vienna; and we were most hospitably entertained by this gentleman and his family.—*Ed.*

overtake you at Muscat, in which case it will be convenient for him to have your packet separate.

Keep up your spirits; our separation, protracted even to its utmost limits, must necessarily now be soon over. Providence has indeed been remarkably seen in the whole affair from its first beginning. It is even well that I had not left this before the receipt of Lord Strangford's dispatches.

* * * * *

I have hitherto, I hope, done well; let me finish my part of the affair with judgment, and then I trust all my troubles are over. To-morrow I must begin my dispatches to Constantinople. I will endeavour to write a few lines to F., if possible; she certainly deserves it.

The weather is getting very hot and disagreeable. I pray God you may not suffer from it. I am more and more satisfied that you have escaped from this in time.

Once more I must conclude.

God bless and protect you.

Bushire, July 2.

The Captain of the Bombay merchant has taken the packets and boxes; but I see he is not yet under way, notwithstanding a fine gale from the north-west, of which he would do well to take advantage. He might as well have let me keep the packet open

till the last moment. However I begin my journal to go by the next opportunity. Poor Ovanness is laid up with a bilious attack, and almost smothers himself beneath the weight of clothing; he is the colour of a stagnant pool of sulphureo-naphthous water. All the rest are well. I begin to get very tired of this place, and must get out of it as quickly as possible before I stagnate altogether; especially as the return of the north-wester with renewed force diminishes the chance of receiving any thing from Bombay speedily.

The fat Soobadar (who by the by belongs to the light infantry company), whenever he comes to me in a morning, and there is a fine breeze blowing, always says, "Fine wind for Madam Sahib, Sir." Indeed I think you have been very fortuuate, and I trust in God that you are now safe at Muscat, and that you have lost all remains of fever.

I have just been looking over a book called "Voyage en Perse," which I received from Treuttel and Wurtz, with Lapie's new map. The author marvels how I established myself at Bagdad at that time, but comforts himself as usual by supposing it was by force of gold poured out with both hands.

July 4.—Still a violent gale from the north-west. I managed this morning to get my long-expected observation of the satellites, which was perfectly successful. I am now in a complete state of misery

always incident to my preparing for a journey; and what is worse, I have no one to help me now, or even to keep up my spirits. Mr. Hyde is spiriting me up for the trip to Shirauz; he has determined to go with me; this will be agreeable, if, after all, I really go, but I had much rather not; I would rather turn my head in a contrary direction.

Taylor is very kind, and always joins me at Tiffin, and we take a walk together on the sands at sunset. Ovanness is better; he implores not to be left behind, if we go to Shirauz. I believe not one of the people will stay behind, not even the Jews; they stick to me wherever I go.

July 9.—Columbus did not look out for the land with greater anxiety than I do for a ship. Dr. Dow has been to hail a ship called the Malabar, just arrived from Bahrein with a very sickly crew, to see what is the matter on board. She is in the outer roads, and the Sheikh* will not allow the smallest communication between her and the shore to take place. It turns out that the complaint is the cholera morbus, which rages at Bahrein, and by which the Malabar has lost sixteen of her crew. They are all ill on board now, but still the fears of the people are not tranquillized, and there is as strict a quarantine as if she had the plague on board. Not a single inhabitant of Bushire would go within half a mile of

* The governor of Bushire.

her on any account. A guard is planted to prevent any one coming ashore or communicating with the other ships; and at the first moment, the people of the town actually talked of deserting the place and retiring to the mountains. This terror at the chance of sickness speaks well for the general healthiness of Bushire, which forms quite an exception to the other places in the gulf. The Malabar is going off for Bussora, where she will not have so many obstacles to encounter.

July 12.—News is just come in from Bussora, which confirms the report of the Kiahya of Bagdad having been defeated by the Koords (of course Avla was not idle). The Pasha, on hearing of the defeat, threw all the principal Persians in Bagdad into prison, to extort money; that is to say, all he could catch, for I believe a great many had taken care of themselves. Georgians have been marched from Bagdad to Nejjif and Kerbela to do the same. They are determined to show at least that, if they cannot fight, they can plunder. In short there seems to be a general row. I have a letter from Ezra*, but not a syllable of news in it, of course his tone is very humble.

The weather is insufferable; though the thermometer is only 90° at night, yet there is a heaviness and clamminess in the air, causing a weight on the

* The Pasha of Bagdad's Jew banker, and at that time his chief counsellor.

chest, which makes breathing an effort. How rejoiced I am that you have escaped all this! I calculate you must be at Bombay by this, and I trust in God quite free of fever. A tolerable breeze from the south-west has just sprung up. Inshallah! it will bring in the Francis Warden, which a merchantman just arrived from Bombay says sailed seven days before she did, with Dr. Jukes on board, who is made political agent at Kishmeh, with a previous mission to Teheraun.

July 13.—A terrible night again; not a breath stirring; one rises exhausted, unrefreshed, and stupid. The weather is quite dreadful, and they say we are not at the worst of it by any means. I never felt any thing so oppressive in Bagdad as this heavy damp heat, which is quite stifling. Thermometer only 95°, but it is 91° *all night*, as I have an opportunity of ascertaining; for sleep is quite out of the question. Perspiration does not cool one, for there is no evaporation, and every thing is wet with steam as in a hot bath. Indeed I can compare this to nothing but living in a Hamaum. You may imagine the exhaustion that takes place. The hot sulphureous blasts of a Bagdad Saum are quite refreshing compared with it. There seems to be something in the air too, peculiarly favourable to the development of the prickly heat, which I never had so bad before. I am one wound all over my body and limbs down

to my fingers. What I used to suffer at Bagdad was nothing to it. The effects of the irritation spread over so large a surface are terrible. How I bless God you escaped in time! Four-and-twenty hours of this would have killed you.

July 15.—Messrs. Tod and Wilson are just returned from Shirauz. They are quite delighted with every thing they have seen. Climate so cold that the one was obliged to put on a fur jacket, and the other actually suffered from cold. You may ride out at Shirauz, in the middle of the day, without inconvenience. At Dustarjoon they were glad to get into the sun to warm themselves. They spent three days at Persepolis, but were not able to see Shapour, owing to some disturbances in the neighbourhood. In short, they are highly pleased with their trip, but represent the roads between this place and Shirauz as quite dreadful. Dr. Wilson says he never saw any of the worst precipices of Mount Libanus near so bad.

July 17.—Another disappointment. At sunset we discovered a ship far to the southward, and concluded it must be the Francis Warden. This morning we find it turns out to be an Arab ship from Muscat. If she has touched any where in the gulf, the Sheikh will not allow of any communication with the town. A vessel has also come in this morning belonging to the Sheikh himself, with a

great many sick on board. He has made her stand off again immediately, and will not allow even a cask of water to be put on board her. He has put Bussora under quarantine also. The sickness, whatever it may be, has spread up the Persian shore as far as Congoon. At Bahrein they say they have lost by it 4000 persons, or two-thirds of their population ! It seems to nestle on the low hot shores of the Persian gulf. I cannot distinctly make out whether they have it at Muscat or not, though I believe they have.

The thermometer all last night was 93°, till three o'clock this morning, when it fell gradually to 90°, which is its lowest point. It is not however the heat I so much complain of, as the steam and closeness, which is very relaxing, and irritating beyond any thing I ever felt or imagined. My poor *Bagdadees* look like ghosts; and even they are covered with prickly heat. "Sir," said Yusuf Aga* to-day, "we can live in fire, but not in a Hamaum." He said this upon my remarking that it was quite delightful to hear the Bagdadees at last obliged to complain of heat.

I bless God every hour of the day that you have escaped this. It cheers my spirits under the smarting and burning of the prickly heat, and the uncommon languor which I feel, and which renders it quite a labour to walk across the terrace.

* One of Mr. Rich's Mahometan servants, and a native of Bagdad.

Dr. Wilson has just shown me some arrows and javelin heads, which he procured at Persepolis. He has found precisely similar ones to some of them in the tumuli at Marathon.

The thermometer 97°. I am now beginning seriously to think at last of going to Shirauz. I have fought it off as long as possible, but I can stand it no longer; so I must needs away, *bien malgré moi*. There are two months more of this kind of weather here, and I do not think I could endure two weeks more of it. The sea itself is so warm and relaxing, that Dr. Wilson, an expert swimmer, tells me he finds the greatest difficulty in swimming a little in it; and Mr. Hyde, who has travelled in the Libyan desert without feeling any inconvenience from the heat, now complains of a most painful sinking and faintness occasionally.

July 19.—Thermometer 97°. A tolerable day, succeeded by the most dreadful night I ever felt. Thermometer 93° all night; not a breath of air stirring. The whole sea seemed to rise to heaven in a mass of vapour; no one closed an eye, not even the Bagdadees; and Mr. Hyde, who thought he might bid defiance to anything in the way of heat, acknowledges himself defeated. Poor Aga Seyd is as much lacerated by the prickly heat as I am. The temperature of the sea this morning at dawn was 90°, and, according to all appearances, we are going to have a dreadful day. I can stand this no longer; I

will to-day order the mules, and be off in a day or two; in a short time none of us would be able to move. Why could I not have gone with you to Bombay? All would have been over now. * * *

July 20.—This morning I had another observation of Jupiter's satellite. Mr. Sturmey counted for me, and Mr. Hyde assisted at the operation. Mr. Sturmey has just said that, if I go to Shirauz, he would like much to accompany me; and I believe Dr. Tod will come also. They both improve very much on acquaintance; and I shall like them very much to be with me on the trip, which I now begin seriously to think of.

July 21.—At length I have ordered the mules, and hope to be off on Monday. This terrible weather quite conquers my repugnance to starting; I now long to escape from this miserable place. Dr. Tod has consented to come with me; this I know will give you great pleasure, for I know how *vessvessi* (nervous) you are about me. My present plan is to make for Shirauz in the first instance, and there stay quiet till the very great heats are over; as, to confess the truth to you, I have no great fancy to be running about in the sun seeing curiosities, and making myself ill. I hope then to get a run to Persepolis, possibly to Darabgherd, and take Shapour on my way back to this place, when the weather will be cooler, and will allow of my inspecting its remains at leisure and without danger.

July 22.—Last night was quite intolerable; there seemed as if a heavy load was laid on the chest. Every one agrees that, had you been here, last night might have been fatal to you. Thank God you are by this time safe. God protect you. How I should have liked to have had you on this journey, but I am more and more convinced it would have been quite impossible. All is for the best. Poor Ahmed Aga has got his Koordistan fever back again very bad; and poor Ovanness looks quite in a stun, but he is evidently quite delighted that Dr. Tod is going with us. "This is very good Sir," said he, "please God nobody get ill; but if get ill, the doctor a very great comfort." I hope we shall be off to-morrow night, which will amuse you, knowing how I hate night marches.

Remember me to Dr. Bell; I miss him much, and should have liked to have had him on this trip.

This is but a dull journal to send you after all, but *neh yapayem* (what can I do?), this is not Paris; and moreover the languor brought on by the heat is enough to stupify and seal up one's faculties entirely. I think it is all for the best I am setting off.

July 23.—I have just passed the mules in review. We are off to-night,—*ç'en est donc fait, je pars*—much against my will. I will now close this journal, and give it to Mr. Hyde.

July 24.—I had closed my journal yesterday, and was proceeding to pack up, when a ship made her

appearance in the south, and proved to be the Company's cruizer, Teignmouth. This of course made me put off my journey for that evening. She came in about five in the afternoon, and brought the Ternat's and Francis Warden's packets, and, more than all, your note from Muscat: a load was taken off my mind; I most sincerely blessed God for his goodness; I did not imagine you would have suffered from heat, still less from running ashore. Tell Dr. Bell I am infinitely obliged to him for his very kind and amusing letter. I cannot adequately express myself towards him and the Watermans for their care of you.

We had a night that is not to be described. It was more terrible than I could have imagined; not a soul closed an eye; the day too is dreadful. Captain Hardy of the Teignmouth says it is warmer on board than in the house. His crew are all ill from sheer heat, and yet they say this is only the commencement of the heat, and that August will bear no comparison with it. Nevertheless the thermometer is only 93° in the night. Captain Hardy says he cannot venture down the gulf with the Teignmouth yet, and that he will pass the great heats at Bussora. Mr. Hyde, however, still persists in his resolution of going down to Bombay, if the Harriet comes in, against the advice of every one.

I am now expecting Lord Strangford's dispatch on the receipt of my report on leaving Bagdad, which

must come in shortly. I hope it will finish my part of the business, and enable me to retire speedily with honour. I think you may rely on seeing me after the breaking up of the heats. In the mean time I am off for Shirauz; we start this evening; it would be death to continue here. Three easy marches bring us into the cool country.

Once more God bless and preserve you.

LETTER II.

Preparations for the Journey from Bushire to Shirauz—Messrs. Tod and Sturmey—Flat dismal country—Village of Tchahkoota—Hot wind—Night-marches—Present of a Chamois by the Khan of Burauzgoon—Guard-house—Sulphur and Naphtha Springs—Daulekee—Heat of the weather—The mountains—Wood of Date trees—The Pass of Kutal i Meloo—Bad precipice—Winding defiles—Zigzag road up the face of the mountain—Plain of Khisht—Narrow glen—Steep road—The Pass of the Kutal i Kemarij—Delicious water—Kauzeroon—Description of the Persians—Ali Esker—His oddity—The Pass of Kutal i Dokhter—Fine road—The Simplon of Persia—Fine scenery—Guard house—Beautiful country—The Pass of Peri i Zen — Stony ascent—Woods of dwarf oak—Caravanserai — Valley of Arjoon—Beautiful spot—Verdant plain—Meet with a Koord—Plain of Shirauz—Arrival in the neighbourhood of the city—The Garden of the Jehan Numa—Civility of the English agent—The Hafizia, or garden of Hafiz—Aga Minas and the people go into the city—Impression made by the first view of Shirauz—Rudeness of the people—Advantages of the situation of this city—The gardens—Cypress trees—Kerim Khan—Climate—Provisions.

Shirauz, August 4, 1821.

Once more upon the road, like a perturbed spirit, hurried about by every blast, and destined to find no repose. Once more do I draw forth from their recesses, where I had hoped they would have slumbered tranquilly, my smooth-worn mother-of-pearl eye-glass, my old green leather *roulon*, or writing-case, my pencil and pen-case, patched with a fragment of an old glove at each end, and my

smudged and scribbled note book. Once more do I pack my sextant and the horizon, my canvass-stitched tables, almanac, and greasy journal, into the no less greasy saddle bags. Once more do I suspend my compass by the self-same old red cord round my neck, *endoss* the self-same old tarnished jacket, thrust my chronometer into its snug recess in the breast of my waistcoat, ascend my skin-clad saddle, and again expose my tender face to the scorching blast. You must not expect a regular journal from me; I will just give you a few random notes, which will suffice till we meet.

July 24.—At nine o'clock at night left Bushire with Messrs. Tod and Sturmey; both very kind to me. I was much indisposed, and, add to this, I always dislike night-marches. I soon found, however, the air of the Desert much less oppressive than that of Bushire, though really hotter. The whole country is a perfect dismal brown flat. At one place the high tides make a disagreeable swamp; with this exception, the Desert is as burnt as the worst parts about Bagdad. At a quarter to six in the morning, we arrived at the large but miserable village of Tchahkoota, with date-gardens about it. The place is composed of *Albu-Mahommed-like mat* huts*, with the exception of a mud enclosure, dignified with the name of Kalaa, a Castle, in the doorway of which we were lodged, quite in public. The

* See p. 172.

mountains not far off gave some diversity to the scene.

July 25.—At Tchahkoota, a true burning Saum*, which quite invigorates my *Bagdadees*. Thermometer 110°; notwithstanding which I found myself considerably better. But away with all night-marches. There is nothing to relieve the tedium of the journey; it reverses the whole order of one's ways and habits; and, during the day's halt, leaves one drowsy, languid, and lazy. Besides, I have lost a little bag, your old reticule, containing my pencil, knife, small eye-glass, and all my keys, which slipped from my side unperceived during last night's march; so away with all night-marches: nevertheless, it is the only way to get on now. At half-past eight, we mounted from Tchahkoota: the road rather broken by ravines, and here and there rocks. The mountains were on our right hand. The night was intolerably hot; the ground seemed to send up a hot reflection that almost took one's breath away. At two in the morning of the 26th, we arrived at Burauzgoon, passing through about two miles of plantations of dates and tobacco. We were lodged under the gateway of the caravanserai. Burauzgoon is in the

* The Saum is the hot wind better known perhaps as the Simoom, which prevails over so large a portion of Asia, and of the fatal effects of which there are so many accounts. It was Mr. Rich's opinion, the result of a long course of inquiries, that the hot wind kills by exhaustion, and not by any poisonous quality in itself.—*Ed.*

style of Tchahkoota, but rather better and more extensive; with a caravanserai, which would not be amiss if it were finished. Thermometer 112°, in the coollest place we could find; a true burning Saum, yet by no means so oppressive as the heat of Bushire. The mountains are not above three miles off; they are stony and bare, crumbled and furrowed, and are much about the height and appearance of the hills opposite Sulimania. It is quite ridiculous to suppose that snow lies on any open part of the mountains between Bushire and Shirauz all the year round, as some travellers have imagined.

The Khan sent us a present of a very fine chamois or ibex, which tasted something like delicate beef.

July 26.—At seven in the evening we mounted, keeping the mountains on our right hand, and gradually inclining towards them. The Khan of Burauzgoon had sent a man with us to take out guards at a post half way, as there was supposed to be some little danger coming near Daulekee. We halted at the guard-house, or Rahdar Khoneh, half way, for about forty minutes, and then set forward again with a few Tufenkjees, who took leave of us, when we approached Daulekee, by cracking off their matchlocks; not quite so good a report as a boy's squib. On coming near to Daulekee, the hills reached down to our road, and we soon perceived the smell of sulphur and naphtha; and passing through the Stygian stream into which the naphtha

springs discharge themselves, I could have fancied myself again in the defile of Toozkhoormattee*, or in the Hamreen. The night was dreadfully close and fatiguing, and by the time we reached Daulekee, at one in the morning, I was quite exhausted.

July 27.—A terrible hot day. The sandstone rocky hills, which almost overhang the little town and caravanserai, reflected the heat, and the glare was intolerable. The people brought us some fresh dates, but they were not near so good as the common Bagdad dates.

We had now to begin the so much talked of dreadful precipices of the Shirauz road. I was anxious to commence them, for I would willingly have gone over the Himmalaya to escape this heat. We left Daulekee at half past six in the afternoon, and I mounted a good mule. We saw a wood of date-trees extending all along the west horizon, looking more considerable than all the gardens of Bagdad. We soon came to the hills, and crossed the first ridge, which was rocky, bare, and burning, but not a bad road. They were very *Hamreen-like*, but higher. We afterwards descended to a valley occupied by a considerable river, the water of which was nitrous, warm, and nauseous; the road sometimes precipitous, but not bad. We then crossed the river by a fine bridge of thirteen arches, and alighted to take coffee, as we had the worst part of

* See Vol. i. p. 35.

the pass, called the Kutal i Meloo, before us. After resting about three quarters of an hour, we mounted again, and moved forwards, winding through narrow rocky defiles, hills of sandstone, and earth crumbling down in ruins; the river still on our right. At one part there was a bad precipice, but for a short continuance, and the road was not narrow. The hills grew more *ruinous* as we advanced. Immense masses of stone almost blocked up the narrow winding defiles. We here lost sight of the river, and began to ascend the Meloo in good earnest. It is excessively steep, and the road, which is much encumbered by loose stones and fragments of fallen rock, zigzags up the face of the mountain, not along a precipice. It is certainly difficult, but by no means so bad as I had been led to expect. In Koordistan, and in parts of Turkey, it would have been deemed very tolerable. It must be bad, however, to come down. At the top of the pass is a guard-house, or Rahdar Khoneh—we (in Turkish) should call it a Derbent—which completely shuts up the road. We now proceeded, without descending, along the fine plain of Khisht, and in less than an hour from the top of the pass, reached the caravanserai of Konar Takhta, where we were well accommodated in the Bala Khoneh, or place over the gate. We arrived at about half past one in the morning.

July 28.—Still the hot wind, and still the date-tree, but the former by no means oppressive. A

weight seemed to be taken off my chest, and even poor old Pietro found himself well enough to begin quarrelling with the servants. We marched again at half past six in the evening ; an hour brought us to the extremity of the fine oval plain of Khisht, and we then entered among the hills. We crossed the first line, which was as usual of earth and sandstone, and inconsiderable, and descended into the valley of the Shapour river ; on whose banks we stopped to refresh ourselves for an hour, and to allow the baggage to get well on, so as not to encumber us in the pass before us. The water of this river, which comes from Shapour, is very fine, and the banks were fringed with rhododendrons in bloom, which emitted a pleasant odour. We now entered a narrow rocky glen, the scenery growing wilder and wilder as we advanced, and the effect considerably increased by there being only star-light. The cliffs seemed often almost to close over our heads, and threaten us with destruction ; their ruins almost choked up the path. It was a wild solitude ; nothing was to be heard but the sound of the hoofs of our mules over the rocky bottom of the glen. We were generally on the ascent; but I observed that, even in ascending, the Persian roads keep to the bottom of the ravine as much as possible. Probably the scarcity of streams generally enables them to do this ; but in Turkey and Koordistan they would have preferred leading the road along the precipitous sides of the hills. A

precipice was, however, still in reserve for us; for, where the hills seemed to shut up the ravine we were ascending, an immense chasm had been formed; I should like to say, poetically, by a convulsion of nature, which would be in much better keeping with the scene; but I fear homely truth will compel me to look for the cause of all this havoc and ruin in the more gradual but not less effectual operation of a small stream of water which descends from the plateau above into the ravine, and has cut down its course through the crumbling and shivering sandstone. Whatever be the cause, however, the effect is not less terrific. The road grows steeper, and continues its ascent along the perfectly perpendicular side of the chasm, offering some terrible precipices, whose effect was rendered more appalling by the night. The eye sought through the gloom in vain for the bottom of the gulf, which seemed to lead to the dominions of Chaos and Erebus. The very bad places, however, were not of long continuance, and I do not believe I walked more than a quarter of an hour or twenty minutes; but in one or two spots for a moment it was no bad trial for the head, even on foot. This is called the Kutal i Kemarij. After descending a very little, we arrived at the deserted caravanserai of Kemarij, at half past eleven. The night was delightfully cool, as soon as we began to rise out of the narrow passes. The worst part of the road is now over, and I find its troubles have been greatly exaggerated.

July 29.—We intercepted a load of snow coming from Kauzeroon, and, procuring some airan, or butter-milk, from a neighbouring village, we had a most delicious regale, which reminded me of my dear Koordistan.

The thermometer was 109°, but the wind not heated.

At six in the evening we mounted, and marching through the almost circular valley of Kemarij for about an hour, we entered a narrow, rocky, and winding defile, called Tenj i Turkoon. Here again the road ran through the bottom of the defile, which was dry, and encumbered with large stones. In Turkey or in Koordistan, it would have been up one of the sides of the defile, and have given me a fine walk.

At twenty minutes past eight we stopped at a Rahdari, or Derbent, at the termination of the pass, to refresh ourselves. This Derbent is only one mile from Shapour, and the river just by the guard house afforded us a draught of delicious water, which was quite a luxury to people accustomed of late to the soft brackish water of the Ghermaseer. After a halt of half an hour, we descended by a gentle slope into the fine extensive valley of Kauzeroon, and arrived at that place at twenty minutes past mid-night, where we took up our quarters in a garden outside the town, which is a poor and ruinous place. The Persians were troublesome here from superfluous hospitality, and we had great difficulty in getting

allowed to settle ourselves as we chose. From hence Shapour is four farsakhs off, and I am glad to find that on my return it will be the very proper time to visit it. At present it would be much too hot.

July 30.—Thermometer 80° in the morning, and 105° at the hottest time of the day. The wind was rather heated. This is the first place where the black cap begins to be universally worn.

The Persians are the most noisy, dilatory, and immoveable fellows I ever met with; but the muleteers at least load well, for we have not had a minute's delay with the baggage (among which is the telescope and my tripod) the whole way. The mules too are capital, and our head muleteer, Ali Esker, a most amusing fellow, by the oddity of his ways. Of his person and weather-beaten face it is not easy to give a notion. His head is surmounted by a pointed chintz cap, to which he seems to attach no small value; those of his subordinate muleteers being only of ordinary felt. His voice is hoarse and croaking, yet he is perpetually exerting it; and when riding alongside of you, he speaks as though he were hailing a ship at a mile's distance. Bad as its quality is, it seems to be peculiarly grateful to the ears of the little donkey he bestrides; for when he gets into *a full prose,* the animal runs along with indescribable glee, playing its ears alternately *fore* and *aft*. He has a ridiculous habit of thinking aloud, which has a most whimsical effect; since all the

niaiseries and contradictory flitting notions that cross his mind are instantly uttered in the tone of a boatswain hailing the top in stormy weather. Enough however of Ali Esker, who amused us much on the road.

At seven in the evening we started from Kauzeroon, not without some difficulty ; for the muleteers, who were all natives of Kauzeroon, had a great hankering after a day's rest here. We proceeded along the plain, and after night-fall, turning to the mountains which bound it on the south, we stood under the black and frowning cliff of the Dokhter, which seemed to bar all further progress ; yet up the face of this we were to ascend ; how, it was impossible to say, at least by this light*. We soon however found that an entirely artificial road zigzagged up the face of this perpendicular and gigantic wall. Imagine the Sarmashook†, or perhaps something more, not to be crossed, but ascended up from the plain to the summit, and you will have some idea of the Kutal i Dokhter ; but far different are the roads. The Dokhter is a most skilfully constructed road, buttressed, levelled, and *parapetted*, so as not to alarm the most timid, and broad enough to allow of several mules abreast. It is in thorough repair, and is almost worth coming to see. It may be called the

* Look at Dante's description of the rock of Purgatory. I have not time to quote it.

† A mountain road we had crossed in Asia Minor.—*Ed.*

Simplon of Persia. The rocks must afford some fine scenery by day-light, and trees and shrubs in many parts project from the crevices, and overshadow the road. This is the first ascent, or screen of Zagros. After reaching the summit, we proceeded to the guard-house, or Derbent, where we arrived at twenty minutes to twelve; and here we stayed smoking our pipes and drinking coffee till twenty minutes past twelve. Near the top of the Dokhter I had a walk of a few minutes, as my mule went close to the parapet, and I was foolish enough to look down; when I saw the fire-pot of my calioon-bearer* at a very great depth below, almost under my feet. This made my head turn, and I was obliged to dismount before I recovered. From the guard-house we descended by a very gentle slope and excellent road for a little way, into a longitudinal valley of Zagros, between the screen before mentioned, which bounds it on the west and Peri i Zen, which is its east wall. The valley is narrow and well wooded, both in its area and sides, with oak, some of a very considerable size, and other trees which I could not distinguish. The country now became beautiful, and, as well as I could see, reminded me of my own Koordistan. This valley, which is called Desht i Ber, must be of a great elevation, and the night-air was so sharp as

* The servant in Persia who has charge of his master's calioon always carries with him, on a journey, a small iron pot full of fire, in readiness for the calioon when required.—*Ed.*

to make us long to be housed. After proceeding through it for about an hour at a good round pace, we began the ascent of Peri i Zen. The road does not zigzag much, nor are there any precipices; but the ascent is stony, and rises among woods of dwarf oak, hawthorn, and broom, of ten or twelve feet high. The more we ascended, Alps on Alps seemed to arise above us, and show we had yet much more to perform. We met a caravan of Arabs, from the opposite coast, returning from a pilgrimage to Meshed. Continuing to ascend, we reached a caravanserai at three in the morning, and by the pleasure we felt on reaching it now, could estimate the value it must be of in December's snows. It is kept by a few soldiers, and we found an oak-wood fire burning, which was very agreeable. We were not yet half way up the mountain, the whole ascent of which is three hours without intermission.

July 31.—We marched at ten minutes past six in the evening, continuing the ascent almost immediately, the area of the caravanserai itself being scarcely in a level place. As we advanced, new summits seemed still to rise above us, and the ascent appeared to be interminable. From near the top of the pass we saw the lake which terminates the valley of Kauzeroon; and from some of the summits still far above our heads they say the sea is visible. After proceeding for some time along pretty level ground, we descended a little way through fine woods of oak, of

gigantic hawthorn, and other shrubs, which gave out a fragrant odour, into the valley of Arjoon*. It is of a fine oval form, and terminated on this side by a lake. It sparkled all round with the fires of the Eliauts†, some of whom were Arab buffalo-feeders. Wild boars are in prodigious abundance, and lions not uncommon.

The night was so cold as to give me a sharp pain in the temples, and all my Bagdadees got the usual *karn aghrissee*, or stomach-ache. We arrived, to our great satisfaction, at the village at eleven o'clock, and found a warm room exceedingly agreeable. We had only halted thirty-five minutes during the march.

August 1.—We went to examine a beautiful spot we had noticed the night before, about a quarter of a mile from the village. One large and some smaller streams burst from a marble rock, and form a beautiful stream clear as liquid crystal, in a fine grove of tchinars, or plane-trees, and gigantic willows. In the rock are some curious caves. The place is consecrated to Ali, about whom there is a foolish legend. The spot is lonely. Our elevation in this plain, amid the summits of Zagros, must be very great, in which, however, no snow lies openly. Shirauz has been determined, by boiling water, to be 4500 feet; and it is even *visibly*

* Desht i Arjoon, or more properly Arzhen.

† Wandering tribes.

lower than this plain, and there is a manifest descent from hence to Shirauz the greater part of the way. I suppose this can hardly be less than 6000 feet. The plain is verdant as an emerald at this season. We marched at twenty minutes to six, and soon were engaged among the hills, through a beautiful road well wooded with hawthorn, wild cherry, pear, &c. Flocks of koorkoors, or partridges, were running across the road, scarcely deranging themselves for us, and we saw hares pricking up their ears under the bushes. Lions are said also to be not uncommon, and Mr. Tod heard one roaring the last time he passed this road.

We descended to the valley of the Karagatch, a little murmuring river, the glens on each side illumined with the fires of the Eliauts. Two of them came to see us, and we found they were Nanekeli Koords. I immediately got into conversation with them, and they invited us to their tents to treat us with *stuffed lamb*. We refused their hospitality, however, and after halting to take coffee, for forty minutes, we crossed the river, and arrived at the miserable village of Khoneh Zengoon, where there is a filthy caravanserai. We arrived at ten minutes before ten.

August 2.—The thermometer this morning was 55°. We got some delicious butter, which reminded us of that of England. At ten minutes past five we mounted, and rode over a country of open, undulating

downs, covered with bushes, the wood having now disappeared. It was a perfect desert; not a village to be seen in any direction. The descents were considerable though gradual, and our progress was rapid, though we made two halts to allow of the baggage keeping up with us. The first was of an hour and twenty-five minutes, about half way, and the other of thirty-five minutes, at the guard house, in a pass in the mountains which forms the entrance to the plain of Shirauz. We had expected here to have learnt what arrangements Nazar, Mr. Arratoon's agent, had made for our reception; but our messenger returned with a note saying that we were to go to Major Litchfield's garden for the present, until he could see what was to be done. This annoyed me very much.

We marched with great rapidity over the plain, and at ten minutes before two of the morning of the third we arrived at the famous garden of the Jehan Numa, where we found Litchfield quietly established. He had expected us after day-light, and meant to have ridden out to meet us. His reception of us was exceedingly kind and hospitable. He would not hear of our having separate establishments, and pressed his invitation in a manner not to be refused.

The Jehan Numa is close to the tomb of Hafiz, on the opposite side of the road; and we had, before we went to bed, a draught of the "water of Rocna-

bad," clear as crystal, and fully meriting its poetical celebrity.

The English agent here, a Mahometan, Mirza Ali Akbar, to whom I had not written, behaved with greater civility than the Armenian to whom we had been particularly recommended. His secretary was sleeping at the Jehan Numa, to be in readiness for us, and I found he had already spoken to the Vizir, who had ordered Hafiz's garden to be prepared for us, and appointed an officer to be in attendance upon us.

The next morning early he came himself to pay his compliments, and we went to look at the Hafizia. The spot is certainly interesting. The vestiges of genius, even though it be Persian, cannot be visited with indifference. It has as yet, however, "begot no numbers grave or gay," and, after an inspection, we determined on remaining with Litchfield at the Jehan Numa. Minas, Ovanness, Yusuf Aga, and others of our party I dispatched into town.

I will now proceed to give you some general idea of the journey, and the impression made on me by the view of the town and gardens. I have met with no travels which give me a good idea of the country. I have forgotten what Niebuhr says. My companions were agreeable, and the whole journey a pleasant one. I often longed for you, but I also often thought how difficult it would have been to have managed had you been with us. The people

of Fars are the most impudent starers, and the most troublesome fellows I ever knew. You could not have taken a walk in the garden without trouble, and certainly scarcely have stirred out without being closely veiled. The people here are renowned, even among the Persians, for their impertinence.

My expectations were surpassed in the general view of the town and the plain, and disappointed in the gardens. The town certainly presents itself to advantage, perhaps more so on the whole than almost any other Oriental town I have seen—of course excepting Constantinople. The plain is fine, well cultivated, and pretty green even now, but miserably bare of wood, and the mountains are rocky and barren. The gardens do not surround the town, nor are they by any means so numerous as I had expected. They are scattered here and there, and I have not seen anything that can be compared with the Khosroo-abad at Sinna. The Khosroo-abad would make three or four of the gardens here. M. de la Fosse, who is just arrived here, and Aga Seyd, of their own accords, drew the same comparison between the gardens of Shirauz and that of Sinna, so that it could not be wholly fancy on my part. Indeed from what I hear it seems that Aman ullah Khan has copied the taste of the Sefiviyahs, rather than the modern school, in his public works.

Our garden, the celebrated Jehan Numa, is one of the best here, but the house, or bungalow, is in

rather a ruinous condition. There is a fine terrace before it, and then a lower garden, much in the Italian style, but it is only two hundred yards square. The mere pleasure-part of the Khosroo-abad was eight hundred. Three or four walks are planted with cypress-trees, but with the exception of these and some others scattered about here and there in some of the gardens, the cypresses for which Shirauz was once so celebrated have almost entirely disappeared. They have been unmercifully cut down for common carpentry, for door and window frames, &c. The other day the prince wanted some timber to repair the roof of his kiosk in his garden, and cut down some remarkably fine tchinar trees, which had been much celebrated for their beauty in Kerim Khan's time. I have ordered a neat box to be made for you out of the Shirauz cypress wood, but the trees, however renowned in oriental song, are not so fine as those of Constantinople.

It is astonishing how much the memory of Kerim Khan is venerated, even by those in the service of the present government. To judge by such of his public works as have been allowed to remain, Shirauz must have been a splendid city in his time.

The climate is very agreeable, and is reckoned healthy. The thermometer is at 91° for an hour or two, and this only in the hot season. The nights are cool, but I find it most pleasant to sleep in the open air, though many keep to their rooms. There

is a fine bed of fragrant toolsee, or marvel of Peru, just before my window.

Tell Bell we have admirable provisions here—mutton finer than our best Arab, the best nectarines and pears I have tasted *out of England.* Peaches are just coming in, and promise well; kishmishes pretty good; grapes not yet in; capital bread; very delicate cheese; airan, or buttermilk; and snow in abundance.

I have not yet taken a review of the bazars, or seen the curiosities procurable here. The Vizir hinted that he would pay me a visit, and that the prince would be glad to see me, but I mean to avoid both if I can.

August 7.—I have just had a visit from Aga Manutchehr, the brother of your friend at Bagdad, Mrs. Elias, the sister-in-law of Coja Yusuf Andrea. He is a handsome, gentlemanlike young man. The Prince forced him to become a Mahometan once, but seems really to care so little about it, that Aga Manutchehr occasionally goes to the Armenian church. The family anxiously inquired about the sister, and seem highly displeased at her having married a Catholic. Aga Manutchehr seems in high favour here.

I have also had a visit from a little boy, a son of Mahommed Nebbee Khan, by his Shirauz wife, or your friend Bebee Hanifa's *goonnee**, whom the

* The designation of the second wife among the Mahometans.

Prince has married, and so got possession of all the property that remains. * * * *

They are just come to tell me that a cossid, or foot messenger, is going off for Bushire, so I must close my letter rather abruptly, as I wish you to get the news of my safe arrival at Shirauz in perfect health; thank God, by the same opportunity as will convey the other letters.

LETTER III.

Excellence of the climate of Shirauz—Proposed Journey to Persepolis and Morgaub—The Bridge of the Araxes—Plain of Persepolis—The Author's desire in early childhood to visit these ruins—Mader i Suliman, or supposed Tomb of Cyrus—Perfect design and beauty of this Monument, built of white marble—The fidelity of Sir R. K. Porter's Drawings—Return to Persepolis—Peculiar taste of these ruins—Inscriptions—Nakshi Rustum—Return to Shirauz—The Cholera at Bushire—Visit from a Persian Painter—Violence of the Cholera at Bushire—The road towards Shirauz strewed with dead bodies—The disease reached Bussora—News from Bagdad and Koordistan—Preparations for the Marriage of the Shahzadeh's Son—Arrival of the Bride—Procession of Ladies to meet her—Illumination of the City—Fire-works—The Cholera at Shirauz—Death of a Lady and several Slave Girls in the Haram—Departure of the Shahzadeh and his Family to a neighbouring Garden—His Mother seized with the disease—Flight of her Son and his Sister—His example followed by the principal Inhabitants of the City—General terror and dismay—Description of the confusion—Abatement of the malady—Taken by none of Mr. Rich's people—His staying a comfort to the Inhabitants—Persian mode of treatment—Major Litchfield—Arrival of Mr. Fraser—Proposed return to Bushire.

Shirauz, August 11, 1821.

The praises that have been lavished on this climate have scarcely been exaggerated. The heat of the day is very tolerable, the nights deliciously cool, without being chilly. There is no want of air, and

I prefer this climate much beyond that of Koordistan, as the days are not so hot nor the nights so cold; and when the season begins to cool, the days and nights cool together in an equal proportion. In Koordistan the nights alone grew chilly, while the days remained scorching. The climate here is exceedingly regular. For days together the temperature is exactly the same to a degree. The usual temperature is 90°, at the hottest time, being from twelve till three; 82° at night, when I go to bed; and 71° in the morning, just before the sun appears above the hills. The wind has no tendency to get heated, which is curious considering the bare rocky mountains by which the plain is surrounded; and all winds are alike agreeable. This may proceed from the great elevation of the level. In Koordistan, last year at this time, the thermometer was 96° and 97° at the highest, with a hot wind, and at night it fell to 75°, and was 65° in the morning. The winter here is said to be agreeable and much milder than that of Isfahaun; but the Persian houses seem but bad winter habitations. The water is excellent here. As we live in a garden, among tall cypress trees, we are a little tormented by musquitoes, but not by flies in the day time, and, what is better, there are no sandflies. I think, on the whole, Shirauz is by far the best place in the Gulf for a person to come from India to spend a season; and by landing at Bunder Abbassi they would save the unpleasant

voyage up the Gulf, and have a good road to Shirauz.

They ornament the covers of books very beautifully here. I have seen some that were superb both for taste and execution. I have nothing in my library like some that I have seen, but the books themselves are extravagantly dear, and the old fine copies not to be procured. Whatever I see enhances the value of my own collection greatly.

August 14.—The moon-light nights are now so uncommonly beautiful that I am resolved not to let them slip, but to avail myself of them for my antiquarian excursion. The moon is the only thing that can alleviate the tedium of a night-march. There is besides *something* in viewing Persepolis and the tomb of Cyrus, "by the pale moonlight," especially as I visit them merely for the sake of the impressions I hope they will make on my mind and fancy; and this makes me undertake the expedition, I suppose I ought to be ashamed to say, with more alacrity than I usually do antiquarian excursions. The ruins I propose visiting have been so accurately described, measured, and delineated by our friend Porter, that nothing remains to be done; and I can abandon myself entirely to the luxury of imagination, of which the line, compass, and pencil, and the intolerable labour they bring on, are eminently destructive. There is certainly a great pleasure in discovering, and afterwards showing complete deli-

neations of places which it falls to the lot of very few to see; but at the moment I prefer lying down, and idly contemplating the traces of the march of time, and allowing the fancies to rise and pursue each other, to the preparation of a whole portfolio, and all the glory that might accrue from it. *Tout cela étant*, to-morrow afternoon we propose beginning our trip: first to Morgaub, as that is the farthest point, where I hope to contribute towards settling what seems as yet a very equivocal matter about Cyrus's tomb and Pasagardæ. On our return, we inspect Persepolis and Nakshi Rustum, which will probably find us amusement for a couple of days. Mr. Tod comes with me. Taylor talks of coming, and Mr. Sturmey has not yet made up his mind between business and pleasure, but he proposes at all events to meet us at Persepolis on our return. It may be done at one march; I shall make two easy stages of it.

Persepolis has long attracted my wishes. Other places charm by a knowledge of what they were; but there is something even in the uncertainty of Persepolis that throws a kind of additional interest over it. Poor Bellino! how he would have enjoyed this tour, and what an addition would his society have been on it!

August 31.—I returned last night from my expedition. We set off about sun-set on the 15th. My permanent travelling party was reduced to Mr. Tod,

who was a very pleasant companion. Our first stage was to Zergoon, which we left in the evening of the 16th, and rode along the plain of Persepolis. It was dark when we left the bridge of the Araxes. My expectation was greatly excited. Chardin, when I was a mere child, had inspired me with a great desire to see these ruins, and the desires excited in us in childhood are too vivid ever to be effaced. Their gratification has a relish which motives suggested by reason and judgment are unable afterwards to equal. My late antiquarian researches had, however, also added their interest to my other inducements; and as I rode over the plain by the beautiful star-light, reflections innumerable on the great events that had happened there crowded on my memory. I was in the moment of enjoying what I had long wished for; and what a delightful moment that is! At last the pointed summit began to detach itself from the line of mountains to which we were advancing. Mr. Tod pointed it out:—"Under that lie the ruins." At that moment the moon rose with uncommon beauty behind it. Ages seemed at once to present themselves to my fancy.

We were lodged in a half-ruined garden-house, fronting the ruins, and at the distance of about a mile from them. You may be assured that my last looks at night, and first in the morning (I did not go to bed till twelve and rose with the dawn) were directed to that spot. Yet I took a capricious kind of pleasure

in not going to them, and forcing myself to be contented with this general survey. This may be foolish, but I determined to put off my minute inspection of them till our return, and enjoy for the present the general impression caused by this distant view. Lord Byron would have employed the interval better than I could do.

We set off on the evening of the 17th for the famous and much-disputed ruin of Meshed i Mader i Suliman, where we arrived on the evening of the 19th. I have not yet made up my mind whether this be the tomb of Cyrus or not, and I have very foolishly left my Arrian behind me at Bushire; but I was greatly surprised at its appearance, quite different from anything I had been led to expect. It is evident that it is of the very highest antiquity, but what still more astonished me was, to find it of the *correctest taste* I had ever seen any Eastern building. It is in design a perfect Grecian sepulchral monument, built of white marble, and of a firmness of construction and vastness of materials intended evidently to defy the attacks of ages. I was unwearied with contemplating this venerable edifice, rendered still more interesting by the probability that it may have contained the mortal remains of the most illustrious of oriental princes. Near it are some pilasters with cuneiform inscriptions, and a curious figure, beautifully executed and most correctly copied by Sir R. K. Porter, to the unrivalled

fidelity and character of whose delineations I can in every instance bear ample testimony. Farther on, a hill has been faced or converted into a platform, with prodigious blocks of white marble cut in the rustic taste—a fine monument, and superior to the platform of Persepolis. These ruins are eminently interesting, and I rejoice in having come to visit them. I think they have a character of greater antiquity than Persepolis, as they are superior in taste and simplicity, and one would pronounce at once, on seeing the sepulchral monument, without being acquainted with the conjectures that have been formed concerning it, "this must have been the burying place of some great man desirous of transmitting his name to posterity." The Persians have a great respect for it, supposing it to be the tomb of the mother of the Prophet Solomon, and built by genii at his command.

We returned to Persepolis by partly a different road, and arrived there on the evening of the 22nd. We pitched our tents on the platform, close by the portals, which contain the colossal figures of the mythological animals. You may imagine I could not sleep that night. It was not a situation to steep the senses in sweet oblivion. I watched the rising of the moon, to indulge myself with a solitary ramble among the ruins by her light, so favourable to contemplation; and I was well rewarded. The strange gigantic figures on the

portals near which we were encamped, had a singular and portentous aspect, faintly illuminated by the moon, and by the remains of a fire our people had lighted, which cast a reddish mysterious light on part of them. As I walked among the lofty pillars, numberless were the fancies that arose, and the incomparable ode* at once presented itself to my recollection. I was actually walking among the remains of those very "Persian abodes," but how changed! The fall of my own footsteps, and the cry of the fox from the hills which contain the royal sepulchres, were the only sounds heard, while above the pale moon was pursuing her tranquil course, unconscious of, or at least unchanged by, the lapse of ages.

September 1.—I have been running on, giving you "moods of my own mind," instead of an account of Persepolis. I shall reserve my further fancies till we meet, and indeed my account of Persepolis also; for I am no great inditer of long accounts, and besides, so much has been said about Persepolis, that scarcely anything can now be added, especially when one has seen Porter's admirable drawings. I found I had formed a tolerably correct notion of the ruins, and that I was neither surprised nor disappointed by a sight of them, which is rare in such cases. They are of a taste quite peculiar. The execution and finish are very beautiful. The fault I find is the

* Dryden's "Alexander's Feast."

disproportionate application of vast and ponderous materials to inadequate purposes; narrow door-ways and small windows, formed of blocks that would build a mole, nay frequently even of one single block. There is no correspondence between the object and the means, which gives to many parts of these remains, at least as they now appear, rather a heavy, crowded, and *crushed* effect; and withal something of littleness, notwithstanding the vastness of the materials. The orientals at no period seem to have understood the laws of proportion, and the magic effect resulting from a due attention to them; and this is evident in every part of the ruins of Persepolis. They are, however, very interesting remains; and let us be grateful to the want of judgment of the architect, who unnecessarily employed such immense masses for ordinary purposes; for by it a specimen has been preserved to us of the arts and manners of ante-Alexandrian Persia, when all other monuments of that period have perished by the work of time, and still more the hand of the barbarian. The latter engine of destruction has been at work here, even lately. Many parts have been defaced by the passion for possessing curiosities. This rage has induced some even to chip off *bits of inscriptions!* One has endeavoured to chisel off a very fine head, which was well preserved, and, not succeeding, he has apparently in wrath, thrown his mallet against the head and smashed it.

I dropped a most unfeigned tear to the memory of poor Bellino, when surveying these ruins, which would have caused him such rapture. And notwithstanding my tirade against industry, I was actually diligent enough, after I had satisfied myself with viewing the ruins over and over again, to fall to work at copying the inscriptions; and during the six days we remained at Persepolis, I copied all the inscriptions except one. I have found much to corroborate Grotefend's system, and have admired his sagacity. The labour I have gone through will greatly assist him.

I of course visited Nakshi Rustum, where I saw a singular and most curious fire-temple, beautifully built, and looking as if it had been completed yesterday; the tombs of the four kings of the first dynasty; and the more recent Sassanian sculptures beneath them. These latter are but coarse performances, and clearly indicate a more barbarous age than the Persepolitan. There is *at least* as much difference as between the works of the Augustan age and that of Justinian. One sculpture represents a Roman, in the correct costume, prostrate at the feet of a Sassanian king in his uncouth garb; and at a certain distance it has rather a striking effect. There was something affecting, at the first view of it, to see the majesty of Rome, even the Rome of Valerian, prostrate before a barbarian.

There are some Sassanian sculptures at Nakshi Regeb, a place nearer Persepolis, better finished in the same barbarous style.

We returned to Shirauz on the 30th August.

September 8.—Dr. Jukes is still at Bushire, where the cholera is said to have made its appearance. The prince has put it in strict quarantine. We are, thank God, out of the range of that dreadful visitation, which has made great ravages at Bussora, and will doubtless proceed to Bagdad.

I have retained Dr. Tod with me. He has been a great accession to my pleasure. I have been busily occupied since my return in making fair copies of my inscriptions. The climate now is quite delightful; in short, this is a pleasant place, with the worst inhabitants imaginable. I never was in a place, even in the worst parts of Turkey, where you so much needed the protection of an officer of the local government; and even with one there is no stirring out without being insulted. There are now no more remains of the Koordistan fever lingering among my people; and I am myself quite well.

September 10.—I have just had a visit from Mirza Mahommed Hadi, the most distinguished artist in Persia. I was indebted for this honour to his having heard that "amch'io son pittore," and that I had praised some of his works. He was accompanied by a khan, and one or two of his choicest disciples. He enjoys the highest reputa-

tion here, and the Persians almost consider him in odour of sanctity. I found him an extremely polite, intelligent, gentlemanlike old man. He is full of the spirit of his art, and is passionately fond of flowers. This *Iranian Van Huysum* never works now; and it is almost impossible to procure a specimen of his pencil. They are bought up at any price by the Persians. He has not even preserved a specimen for himself, yet by great good fortune I have got one exquisite little painting of his for you.

September 11.—News from Bushire. The cholera is raging there, and carries off thirty persons a day. It is all over the Ghermaseer; and Mr. Sturmey, on his way down, saw the road from Burauzgoon to Bushire strewed with dead bodies. The Liverpool frigate, which had arrived at Bushire, lost three lieutenants in fifteen hours. The surgeon and a great part of the crew we hear are also dead; and she has been obliged to officer herself out of the cruizers, all of which have lost part of their crews. At Bussora it has carried off seventeen thousand persons. In short, the news is melancholy in the extreme. Now every thing has happened for the best with respect to us! There seems to be a particular providence watching over us, and we ought to be for ever grateful.

Pilgrims have just arrived from Bagdad in thirty-seven days. All is in confusion there, and a Per-

sian war seems inevitable. The Turkish troops are plundering and insulting every one, and the bazaars are quite deserted. The Pasha seizes every one he can get hold of, to extort money; and all who can possibly escape are running away in every direction. He has taken five thousand rupees from the Nuwaub. Some workmen of the Imperial Mint have arrived at Bagdad to coin, as it is said, the bullion taken from the treasuries of Nejef and Kerbela. Mohammed Ali Mirza is at the foot of the Tauk, waiting for troops, which the king is sending him. Aman ullah Khan is ordered to co-operate with him, and it seems the Koords have joined him also. To oppose this hostile demonstration, the Kiahya has stationed himself at Mendeli with the Turkish army, while the Pasha stays in Bagdad.

September 12.—For some time past great preparations have been making here for the marriage of Anushirvan Mirza, one of the prince's sons, with his cousin the Princess of Kerman. A splendid deputation was sent to fetch the bride, and the Shahzadeh says that the rejoicings and show shall surpass any thing that has ever been seen in Shirauz, as it is the greatest marriage that has yet taken place in his family. The lad, moreover, is his favourite son; and, though only twelve years old, has been created a general in the royal army by the king. To-day was appropriated for bringing in the bride. The prince's sister went out to meet her, and got

into the kajava with her; for it is not the custom of the Kajar* brides to go to their husband's house in a takht-revan, though they may travel in one. The road all the way from the town to the pass through the hills which open into the plain of Shirauz, and a very fine road it is, was lined with spectators, principally women, as the prince had ordered all the Shirauz ladies to turn out to do honour to the bride, and they rent the air with their shrill *lelilus*.

Soon after midnight the Istakbol† began its march in different divisions, keeping up an incessant firing; and about seven this morning the approach of the bride was announced by an increased discharge of artillery, musketry, and zembureks‡, of which latter there were above a hundred. The Zemburekjees, or artillerymen, were dressed in scarlet, with scarlet caps, and brass plates in front; and the saddles of the camels which carried the zembureks were covered with scarlet cloth, and a flag attached to each, looking on the whole very showy. Great bodies of horse opened the procession; but the Persian horsemen do not look so well as the Turkish, or our friends the Koords.

One of the young princes deputed to represent the bridegroom, who had unfortunately just been taken ill, was among these squadrons. Then came four field-pieces, and all the zembureks, firing at

* The name of the tribe of the present royal family of Persia.

† A procession or public entry into a town.

‡ Guns carried on camels.

intervals the whole way, every discharge making the rocks roar like thunder. Next followed a guard of honour, composed of the khans and principal officers of government, with the screaming mehter khana, or band. The travelling takht-revans, not so good as yours, were in the line of march ; and then came the bride herself, with her aunt, in a kajawa*, each *basket* of which was covered with a superb Cashmere shawl, embroidered with pearls and spangles. Zeki Khan the Vizir himself led the mule on foot. It was preceded by a troop of Pehlivans†, whirling their *meels*‡ to the sound of their little kettle-drums, and escorted on each side by the Serbazes, not much better in discipline than Aman ullah Khan's, but much cleaner and better dressed. They kept a terrible rattling upon their very bad drums. Close after the kajawa followed the most interesting part of the procession, namely, about twenty Kajar ladies in their full *campaign* costume. They were on horseback like the men, and very well mounted, not led, but seemingly quite at home in their saddles. They had on boots, wore neat cloth baroonies§, and their heads were

* This very uncomfortable kind of conveyance is composed of two baskets or cradles, swung one on each side of a mule.—*Ed.*

† Wrestlers.

‡ Two very heavy oblong-shaped pieces of wood, with small handles, by which they are held and whirled about.—*Ed.*

§ A kind of cloak made of red cloth, and, I believe, trimmed with gold lace, which is worn upon great occasions by the Persian gentlemen, and, as we are informed above, even by the ladies.—*Ed.*

enveloped in splendid Cashmere shawls, embroidered with pearls and spangles, which fell half way down their backs. Their faces were covered with white veils, with *very large* net-work eye-holes, so as not to be at all incommodious to these Amazons. Two of them had on sabres, richly ornamented with jewels. All of them were said to be true Kajars, and ladies of very high rank. The more ordinary females were on mules, in the common Persian costume. The Kajar ladies all ride well, and go armed, according to their fancy. Some carry pistols at their saddle-bows, some bows and arrows, in splendid embroidered cases, and all of them wear sabres ornamented with jewels. But to return to the procession, of which indeed little more remains to be said. Its fag-end was joined in by the crowd, who fell into the rear, and resolutely kept its station in defiance of the hail-storm which the sticks of the police officers unmercifully kept up. A procession of about three hundred pilgrims from Kerbela, with their green flags, and priests singing verses of the Koran, increased the crowd, and formed a contrast to the mundane festivities which were going on around them.

The evening closed with a general illumination, or rather large bonfires lighted on the roof of every house in the town, not omitting the bazaars, mosques, and other public buildings. As the fires were

lighted up, and ran along from house to house, till the city appeared one blaze of light, the effect seen from our garden, which commands a complete view of the whole town, was exceedingly fine. A few blue-lights were occasionally let off, which heightened the scene; and the people passed the whole night with music, dancing, and feasting. Drinking was of course not forgotten; for the Persians here of all classes are, without exception, the most shameless and incorrigible drunkards I ever knew. Yet it is something to the credit of their tempers and character, that outrages are seldom or ever heard of on these occasions.

The lighting bonfires on a marriage is a very ancient custom, retained by the Persians from their fire-worshipping ancestors.

September 15.—On the thirteenth the amusements consisted of a feast or dinner party only; but no amusements at night, except in the harams, it being the eve of Friday. On the fourteenth the bridegroom was taken to the bath, with a crowd of dancers and singers. The prince himself came into Divan at Aasser, under a salute from two hundred zembureks. Rope-dancing, tumbling, and buffoonery commenced immediately, and lasted till sunset. After dark there was a tcheraghoon, or illumination of the meidan, which is the outer court of the palace, and a grand display of fire-works, which had a fine effect from

where we saw them. Some of the hills were also lighted up with lines of bonfires, which greatly heightened the scene, and the zembureks kept up a continual discharge. The Persians are extremely fond of the zemburek, *à toute sauce.* The whole sight was uncommonly fine. Dancing and singing succeeded, with the usual terrible noisy band, scarcely less offensive than the zembureks. The Persians delight in perpetual stir, bustle, and noise.

Minas has just been with me. He was at the exhibition in the meidan yesterday at noon. It consisted principally of a dance, performed by all the most disreputable women of the town, who were drunk. The Shahzadeh, who was looking at them, was drunk also, as were two or three favourites who were standing about him. In short, it was a most disgusting scene.

September 17.—Last night there were more fireworks, dancing and singing as usual; but the principal feasting was among the women. The bride is said to be twenty, and by no means handsome. The bridegroom is only twelve.

October 2.—You will doubtless start at the long interruption this letter has suffered. You will, I fear, start more when you shall learn the cause; but my honesty will, I hope, restore you to confidence. Without any other alarming preamble, therefore, know at once, that the cholera has been here, and that it has gone clear away, El Humd-u-

lilla*. I was unwilling to take my pen in my hand during its continuance, as I would not disguise any thing, bad or good, that happens from you, and I was loth to mention the cholera while it lasted. The diary of the disease would also have been but a dismal sort of a communication to send you. All things considered, therefore, I resolved not to put pen to paper till I could at the same time tell you all is safe and over. I shall now, then, just give you a hasty summary of all that has happened since I left off my Journal.

"Who is it that comes from the bridal chamber? It is Azrael, the Angel of Death." The festivities of the wedding were suddenly put a stop to by the appearance of the so much dreaded cholera. The first death by it happened on the 14th. On the 15th it got very bad, yet still the people seemed to wish not to attend to it, and the marriage ceremonies continued. On the 17th, however, the voice of revelry ceased, and was succeeded by silence and consternation. A lady and some slave girls died in the Haram, whereupon the Prince and his family left it for the gardens in the afternoon. In the night the Prince's mother was taken ill in her new quarters. Her dastardly son, with his sister, immediately mounted their horses and ran away, leaving the poor old lady to her fate. She died before morning.

* Thanks be to God.

The Vizir followed the Prince, and most of the principal people shortly imitated their example. In the morning of the 18th, when the death of the Prince's mother, and the flight of her son and the principal people were publicly known, the terror and dismay became general. The scene that ensued can scarcely be described. Parties of horsemen were seen galloping across the plain, and in different directions; groups of people on foot, women and children, covered the road—going they knew not whither—to escape an invisible, undefined, but mortal foe, which every one imagined to be close at his elbow. Several dropped and died on the road from fright, which in a multitude of cases doubtless converted a slight bilious attack, than which nothing is more common now, into a mortal malady. The town was left to take care of itself, for the Prince and Vizir had gone away in such terror that they had not even thought of any orders or regulations. The flight of the governor did great harm, and increased the public consternation tenfold; indeed it was the most shameless dastardly action I ever knew, and now that the people have come to themselves a little, they openly talk of the Prince with contempt.

On the morning of the 19th, Aga Baba Khan, the first Shirauzee nobleman, much to his honour, returned to town, took charge of the government, and has constantly employed himself in allaying the

popular ferment, comforting the timid, and maintaining peace and order. As soon as order was restored, and things began to get a little into train again, the malady was found to abate, which is a proof how much depended on the imagination. Nevertheless the mortality was considerable, though much slighter than at any other place it has yet visited, and the disease itself was no doubt of a much milder character from the beginning. Thank God, it is all over! None of my people had it. Mules were not to be got at first, and besides where could we have gone, surrounded as we were by the disease? I thought it much better to remain where we were. I understand my staying comforted many people, who were looking to see what I would say and do on the occasion; if so, I thank God for it. But I certainly often thanked God also while the disease lasted that I had not brought you up here. I should have ran away then as bad as the rest. There is certainly a particular providence watching over us.

The third lieutenant of the Liverpool, I now find, died not from cholera but from the heat, which Mr. Hyde, who joined me the day before yesterday, describes as something more horrible than that of the desert of Nubia.

A great many poor fellows in the cholera were doubtless hurried out of the world by the Persian

practice. As soon as a man was attacked, they made him swallow quantities of grape verjuice, called kora soo, mixed with salt, which they said was good to cut the bile and strengthen the stomach, and kept sousing him over head and ears in the coldest water they could procure. If a poor man, they tumbled him headlong into the first tank or pool; if a rich one, they cooled the water first with snow. Numbers died under the operation, and a great many more from the effects of it, which, added to those who died from neglect, and those who were killed by terror, will reduce the real deaths by cholera considerably.

Major Litchfield, who has been uncommonly kind, leaves us this evening for Bushire. As there is no more cholera on the road between this and Bushire, I shall follow him in a few days; but in the mean time, lest he reach Bushire before me, I give him this letter to forward on. He will probably give it to Dr. Jeffries, a gentleman who passed through this place some days ago, and is very anxious to reach India as soon as possible. I did not like to give him a letter when he passed here, because I could not conscientiously say that the disorder was quite over; but now it is, I should like him to take charge of this, that he might tell you all about our going on. Mr. Fraser, the Himmalaya traveller, has been with us for some days, and I find him a great resource.

I hope to take Shapoor on my way to Bushire, for which I shall set out in a few days, please God.

Such was not the will of God. After a few hours' illness, Mr. Rich died of the cholera morbus, at Shirauz, on the 5th of October, 1821, the particulars relating to which are contained in the following letters.

LETTER IV.

Extract of a Letter from James Baillie Fraser, Esq., to William Erskine, Esq., containing the Account of the Death of Mr. Rich.

Shirauz, October 6, 1821.

My dear Sir,

I did not expect to have occasion to address you from this place, and far less that a correspondence should commence in so melancholy a communication as it falls to my lot to make you. Preparation, could it be made for such intelligence, I generally hold to be fruitless, and now I know not how to set about it. Mr. Rich is no more! He has fallen a victim to the dreadful prevailing malady (the cholera), which has for some weeks past desolated this city. I have just come from paying the last sad duty to his remains, as yesterday at this hour I attended, in company with Dr. Tod, his dying moments. Gloomy and desolate as we all feel after this most distressing event, I lose no time in giving you the particulars, while they are strongly impressed on my memory.

Mr. Rich had, for the whole of the last month, been in rather delicate health. He had, on or about the 2nd of September, made use of the warm bath, which had a severe effect on him, producing a vomit-

ing of bile and violent spasms, which however gave way to the effects of medicine; and though as I have said his health was delicate, he still was sufficiently well to enjoy himself and pursue his usual occupations.

On the 4th of October he felt quite well, and having that day again ordered the warm bath to be got ready in the Prince's Garden, close to where we live, we all, that is Dr. Tod, he and I, went and took the bath. Dr. Tod and I rode out that afternoon, and found Mr. Rich walking about waiting dinner for us, and he ate as usual a pretty hearty meal. After dinner we conversed together, though he was not so full of spirits as he generally was, and about eight o'clock he complained of sickness and disorder at stomach; this increased so much as to force him to retire at nine o'clock. He was followed to his room by Dr. Tod. Mr. Rich had always expressed considerable apprehension of the cholera, and certainly felt more than he expressed. When he had retired and was joined by Dr. Tod, he stated his fears. There was at this time no symptom of cholera, nor was it till about half past ten, when slight appearances of cramp were detected, that any approximation to a symptom of the epidemic could be traced. The first moment was seized to exhibit the usual remedies, which about twelve relieved him. At seven in the morning his pulse was good, and we were in sanguine hopes of his doing well. But soon after a

most rapid and awful change took place; the pulse sunk and disappeared, and Dr. Tod came from him to where I was sitting, saying he feared the worst. I went and sat by him, as did Dr. Tod, nor did we leave him while life remained. He fell from a sweet sleep he had had for an hour into a heavy painful stupor, and was evidently insensible to everything. At half past ten all was over, without a struggle or any apparent pang.

The place of sepulture was a consideration of some difficulty. It was at first proposed that it should be in the Armenian church, within the walls of the city, where Mr. Sheridan, of Sir Harford Jones's mission, was interred; but on making application to the acting governor, Aga Baba Khan, we were informed that no dead body of whatever rank or country could be admitted *into* the city, having died without. Not even was this rule broken in the case of the King's wife and Prince's mother, lately deceased.

The inclosure containing the tomb of *Hafiz* was then suggested; but it occurred to us, that, in moments of fanaticism and popular turbulence, the Hafizeea being a sort of public place, the power of a weak government, even if exerted, might not be sufficient to protect the monument or even the remains from insult. We then proposed that the interment should take place within the garden where he had

lived, and where we now are, called the Jehan Numa, as, if permission were once given for this measure, there was more probability that the spot would be respected in future; and at all events, being royal property, there was little chance of any wanton dilapidation or insult.

Accordingly, a letter was written to Aga Baba Khan, requesting permission for the interment to take place in this garden, which was instantly granted, and measures were immediately taken to perform it the next morning.

We understood, however, that Dr. Jukes, who had remained behind at Kazeroon, was within a day's march, and would be in also the next morning; and it seemed so desirable that he should witness the ceremony, that I dispatched a messenger express to inform him of what had happened, and determined to wait his arrival.

A most anxious and distressing day passed; and in the morning, about three o'clock, we were most gratefully roused from sleep by the arrival of Dr. Jukes, who had come on even more rapidly than was expected.

There were few additional measures, however, to be taken. The Armenian priests and officers were in attendance, the permission of government was procured, and we therefore proceeded to pay the last duties to our departed friend. Everything was

decent and, for the place, imposing. All his own suite and ours attended, with the most respectable Christians connected with the English interests here. I read the funeral service of the Church of England over the grave, and we all witnessed the shrouding the body in its last earthly home.

I have been thus painfully particular in every thing relating to this most melancholy catastrophe, that you may feel convinced that every exertion was made to save our friend when living, and every attention which his friends could wish was paid to his remains. Dr. Tod, who had accompanied him from Bussora, attended him with a tenderness of anxiety nothing could surpass; and the pain he could not conceal at the event showed how sincere the regard was with which the dead had inspired him. The scene indeed altogether is of a nature I shall never forget. I have seen much of death in many shapes, both among those dear to me and among common acquaintances, in the usual course of things, and under circumstances of very striking and awful effect; but I do not remember to have suffered more in any case than in the lamentable one in question. We had been for some days only, it is true, together, but happy and comfortable, mutually communicating our plans for the future, and pleasing ourselves with the hope and prospects *that future* offered. In the space of twelve hours he was all that was pleasing, instructive, and amiable,

and a corpse! and I saw the last struggles of expiring nature in this elevated and noble being. The circumstances of our being alone in a strange inhospitable, almost inimical country, surrounded with a ghastly disease of which we had had such an awful experience, the possible consequence to either or both of ourselves, and the wretched situation of the survivor in case one of us should go—all these things helped to heighten the anxiety and distress of the time.

I can offer no comments or condolence on this most distressing event—the wreck of so many fond hopes and high promises—for Mr. Rich was a man from whom his friends might well look for much delight, comfort, and honour. I saw just enough of him to regret the passing gleam. It is a dreadful lesson to human pride. The blow to his friends must be in proportion to the loss they have sustained.

LETTER V.

Extract of a Letter from Dr. Jukes.

Shirauz, October 13, 1821.

" My last dispatch conveyed to you the sad tidings of Mr. Rich's death. I believe I informed you that I had, by means of a forced night-march, arrived here in time to assist at the last sad ceremonies due to his remains. It had been the intention of Dr. Tod and Mr. Fraser, the only English gentlemen then at Shirauz, to have the body interred in the Armenian church in the town; but by an old established law here, no dead body can be carried into the town to be buried. The controlling authority of Shirauz, however, Aga Baba Khan, had given permission for the body to be interred in the garden where he died, and no place could be more appropriate. Mr. Fraser, though Armenian priests attended, read the funeral service at my request, for I think that in foreign countries, and especially where Armenians are not much respected, these ceremonies should be performed by ourselves. There is always something very solemn to me in the funeral service of our religion, but upon this occasion, where only *three* companions in a strange land were performing these last duties over a brother, there was

something *peculiarly* affecting. All Mr. Rich's servants, with many of my own, attended the ceremony, and many tears were shed. I have caused a tomb to be raised over his remains, and have put a small marble slab upon it, merely to record his place of rest, with the following simple inscription—

'Claudius James Rich, Esquire,
'Died 5th October,
'A.D. 1821.'

"The cypress trees of the garden are appropriate emblems of the tomb, and I think, if the whole empire of Persia had been at our disposal, a more desirable spot could not have been chosen. This event has naturally cast a gloomy shadow around us. Not that there is anything so terrific in the grave to those who live and die as they ought; for everybody sooner or later must feel, I think, that

"This world is not our place of rest,
Uncertain all but sorrow."

* * * * *

SOME

ACCOUNT OF AN EXCURSION

TO THE RUINS OF

THE ZENDAN, KASR I SHIREEN, HAOUSH KEREK, &c.

ON THE FRONTIERS OF

SOUTH KOORDISTAN,

IN THE MONTHS OF MARCH AND APRIL, 1820.

EXTRACTED FROM

LETTERS WRITTEN BY MR. RICH DURING THE JOURNEY.

WITH

AN APPENDIX,

CONTAINING

A JOURNAL OF THE BEARINGS AND DISTANCES.

EXCURSION TO THE RUINS

OF THE

ZENDAN, KASR I SHIREEN, AND HAOUISH KEREK,

&c.

Khan i Seyd at Bakooba,
Night of the 18th March.

HERE I am, notwithstanding your express injunctions not to go farther than Orta Khan; but I really found the day so fine, the Khan so wretched, and myself so strong, that I thought it would be a pity to lose time in such a hole, and so I ventured on, and do not find myself a bit the worse for it. I feel quite different from what I had done the last two days. I have no signs of a headache, and am so strong that, if occasion required, I could recommence my march immediately; nevertheless, I will take care of myself. The country between this and Bagdad is the flattest and most burnt desert I ever saw. The other parts of the desert, in the neighbourhood of Bagdad, are Pelion, and Ossa, and Tempé put together, compared with this. At half-past three we came to the Naharawan * canal, which

* "In the year 590 Chosroes Parviz, King of Persia, marched out of Ctesiphon to meet Bahram, a revolted general, who, with a

was at least as wide as the Diala; and we arrived here at four P.M. Finding that our old friend Hajee Omar had gone into Bagdad the day before yesterday, I resolved on remaining in this Khan, which is an excelleut one. It is on the Bagdad side of the Diala, just opposite the villages of Bakooba and Howeida, which I have no curiosity to visit. Tomorrow morning I march for Shehraban. I have had, since I came in, an observation of amplitude,—nine altitudes of the sun, eighteen of Sirius, and eight of Rigel. We then went to dinner.

I must now close, as a caravanjee, who is setting off, promises to give this to you. Pray give him a bakshisk if he performs his promise. I have not yet written my journal, which I must do before I rest.

Shehraban, March 19th.

We left the khan soon after sunrise, and crossed the Diala at the ferry of Howeida. The banks of the river were very high and steep, in most places

powerful army, had appeared before the capital of the empire. A battle was fought at a place called Naharwan, according to d'Herbelot, in which Chosroes was defeated; and what is rather singular, it is added, he was obliged to fly and take refuge *in a monastery*, which could not have been very far from Ctesiphon and Naharwan, as he was soon joined there by his friends. All that country is now one vast solitude, and no traces of Christianity are discoverable in any form.—D'Herbelot, Bib. Oriental, .996."—Gibbon's Decline and Fall of the Roman Empire, vol. viii. p. 187.

like a perpendicular wall, and near the banks the ground was singularly cut up and furrowed by the rain. The depth of the river was about eighteen feet. It was eight o'clock before we were all ferried over, though we had been up by day-light. The villages hereabouts were completely embosomed in date-trees.

At ten we passed through what seemed to be an ancient canal, on the side of which was a high mount, with rubbish and bricks, and even small fragments of marble on it, called, I believe, *Lissia*, if the fellow who told me can be depended on; but they are hereabouts extremely variable in their nomenclature. There are many Imaums scattered about the country, said to be the graves of those Mahometan soldiers who died of their wounds on returning from the battle of Kasr i Shireen, each man being buried on the spot where he died, as a shahid, or witness, for Islamism. Along the road I observed some fragments of brick-work, and many pieces of brick were lying all around. We passed some fine meadow land and many canals from the grand trunk stream. Kharnabat and other villages were on our left. At two we came to the bridge of one arch over the Melvroot canal, which runs north to the Diala; and we halted till three at Imaum Seyd Mokdad al Kundi.

We arrived here at four, and I am now extended my whole length along the ground, in order to be

able to see to write. We have had a very unpleasant ride, owing to the terrible strong southerly wind which raised clouds of dust, that very much distressed both men and animals. Tell Minas the mules are very bad; they tumbled down every mile, and it was with great difficulty we got them to the end of the stage. I am promised others here. The stage from Bakooba to this place is called nine hours. The country all the way was entirely flat, and intersected everywhere by canals. We had a very heavy westerly squall, with thunder and rain, when we started; and no sooner had it ceased than a tremendous south-east wind came on, which still continues, and renders it very unpleasant. I am very well, excepting my eyes, which are much inflamed with the wind and dust.

We found here as governor Sadoon Aga, the inhabitant of our old house, who would not hear of my going to a Khan, which I wished much to do, but had a house cleared out for me. Selim Bey is also here, being no longer governor of Khanakeen. They have both been to see me, but not before I assured them it would be perfectly convenient, and Selim Aga sent me afterwards a splendid dinner, of which my people profited, for I had just finished my francolin and curry when it arrived. I had particularly charged Sadoon Aga not to send me any dinner, which did not seem to meet with the approbation of my party. Send and thank his wife for her hus-

band's attention, though it is most likely I shall give this letter to him, to be sent to you through her medium.

After I leave this I cannot, I am told, be certain of good opportunities for Bagdad. The journey would really have been a pleasant one but for the bad cattle. In all Asia Minor you never saw anything so bad as the mules.

It is getting abundantly hot, and the sooner we leave Bagdad for our grand expedition to Koordistan the better.

Shehraban, March 20th.

I have made many curious discoveries. My adventures to-day far exceeded my expectations; and what I have seen here, in a geographical and antiquarian point of view, was well worth coming all the way from Bagdad for. I can, however, tell you little about it, as I have had a hard day's work, which was rendered painful by a soft hot south wind. Nevertheless, thank God, I am only wearied, and have no headache.

I set off this morning to examine the ruins called the Zendan, which are about five miles to the south of this place. Half way to it, when I was thinking of nothing less, our guide, the master mason of Shehraban, asked me if I would not turn aside to look at an old castle. I accordingly went over a canal or two, and suddenly discovered the ruins of a

Sassanian town, as large as Ctesiphon—the walls just in the same state and style—the area filled with rubbish and ruins. It is just three quarters of an hour from Shehraban, though its northern extremity reaches much nearer that place. The south and west parts of the wall, at the latter of which we entered, are the most perfect, and exactly like those of Seleucia and Ctesiphon. These ruins are called Eski Bagdad, but are evidently much older than the time of Islam. You will recollect I placed Dastagerd at the Zendan. I was not far wrong; for I am now rather inclined to think that at Eski Bagdad are the remains of the royal city *. Going on we found

* Dastagerda was a favourite palace of Khosroo Parviz, King of Persia, where he resided for many years, in preference to Ctesiphon, which was the capital of his empire. Gibbon, whose geographical descriptions are most masterly, and frequently clearer and more correct than those of eye-witnesses, in his account of the Emperor Heraclius's Third Campaign against Persia in the year A.D. 627, thus points out the probable position of Dastagerda, in his description of the march of the Roman army towards Ctesiphon, after the battle of Nineveh. "Eastward of the Tigris, at the end of the bridge of Mousul, the great Nineveh had formerly been erected; the city, and even the ruins of the city, had long disappeared; the vacant space offered a spacious field for the operations of the two armies.... The Persian cavalry stood firm until the seventh hour of the night: about the eighth hour they retired to their unrifled camp, collected their baggage, and dispersed on all sides, from the want of orders rather than of resolution. The diligence of Heraclius was not less admirable in the use of victory; by a march of forty-eight miles in four-and-twenty hours, his vanguard occupied the bridges of the greater and the lesser Zab; and the cities and palaces of Assyria were open for the first time to the Romans. By a just gradation of magnificent

more Sassanian ruins ; and half-way to the Zendan, opposite Seyd Sultan Ali, I observed two parallel

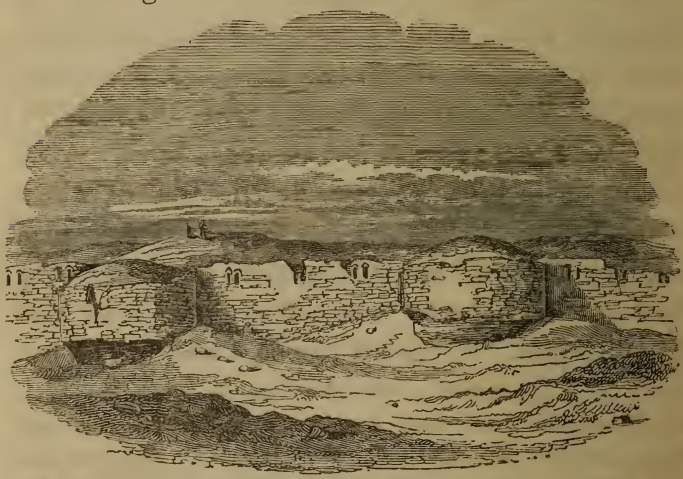
THE ZENDAN.

Sassanian walls, running north-east and south-west, about six hundred feet distant from each other, and about as much in length, just like Seleucia. I remarked reeds between every layer of brick. After passing these ruins we came to the Zendan, which is about forty-five minutes ride from Eski Bagdad, a most curious and interresting ruin, totally differing from any thing I ever saw, all of burnt brick and solid masonry. My present idea is, that it was a royal

scenes, they penetrated to the royal seat of Dastagerd; and though much of the treasure had been removed, and much had been expended, the remaining wealth seems to have exceeded their hopes, and even to have satiated their avarice....From the palace of Dastagerd, Heraclius pursued his march within a few miles of Modain, or Ctesiphon, till he was stopped on the banks of the Arba by the difficulty of the passage, the rigour of the season, and the fame of an impregnable capital."—Decline and Fall of the Roman Empire, vol. viii. p. 248 to 251.

sepulchre. The length of the ruin is thirty-two chains, of the small chain of fifty feet; the breadth over the top is forty-six feet six inches; the height sixteen feet ten inches, though at one place it rises still higher. It has twelve towers, or buttresses, still standing, and four at the north end, which are quite in ruins.

The diameter of each tower from the building outwards is thirty-three feet five inches, the breadth at the wall thirty-nine feet eight inches. The interval of the curtain between each tower is fifty-eight feet six inches. Between each tower are three pair of loop-holes. This is on the eastern face of the building. On the western is a dead wall with



EAST FACE OF THE ZENDAN.

no towers, but with a niche opposite to each tower on the other side; and the last but one of these niches was quite perfect, with a pointed arch. The

height was ten feet six inches, the breadth two feet ten inches ; the depth inwards, as far as I measured, forty-one and a half feet, and terminating in a very narrow passage, faced by a dead wall. All the rest have their roofs, or tops, fallen in.

NICHE IN THE ZENDAN.

On the tower side of the ruin we dug into the building, and found that the loop-holes above mentioned led to a passage, or channel, which probably joins the one seen on the opposite side.

The roof of the whole building is formed of many layers of bricks laid flat-ways, as is clearly to be seen on that part of it which is visible on the east side, where all along it is broken and worn away. On the west side, the roof reaches over to the edge of the building, which, in that direction, is generally higher than on the east side where we measured it.

At the fifth niche from the south-west end is a fragment of ruin adhering to the wall, as if there

had been a buttress, or some projection there, possibly an ascent. The north end is quite ruined; many houses having been built at Shehraban and elsewhere, out of the materials found in the Zendan.

At the west side, the desert appears elevated all along the front to some distance, as if there were more building there, and the whole country is covered with broken bricks.

This curious building is of burnt brick, laid in good mortar, and very solidly constructed. There are no inscriptions on any of the bricks I saw, and no clay unburnt bricks, or reeds, were visible. There are many hollows in different places, which are now quite filled with earth and rubbish. It is very singular, but a piece of Chinese copper coin was found in this ruin. I must, however, reserve much that I have to say concerning my discoveries to-day, until we meet, as I have not yet set down my astronomical observations.

To-morrow we start at peep of day for Kizzelrebat, an easy stage. I intend to dispatch this by the return muleteers, as I send back from hence all the bad mules, keeping the most tolerable, and supplying the remainder from the village.

A government messenger has just been with me, who offers to take charge of this letter. I wish I could have heard from you here, as I am now going to strike out of the road, and have but little chance of getting a letter till I come back to the environs

of Bagdad. I have just heard of a route which in all likelihood I shall pursue; it will bring me out through a curious country to Kifri, a line that I have long been desirous to verify, but which I was not aware could be done.

Selim Aga goes with me by way of a party of pleasure; he does every thing he can to amuse me, and has had the village music for this purpose, to the great annoyance of Bellino. They sung "Bir Yazi Yazdum," which Selim Aga remarked all the women of Bagdad were mad after.

Be sure and let me hear from you at Kifri, where I shall be, God willing, in five days. If no one is going off directly for Kifri, dispatch a messenger; indeed I believe this will be the best plan whether or no. The thermometer to-day stands at 66°; it is a delightful-feeling day.

March 21*st.*

We left Shehraban about ten minutes before seven, and were soon agreeably surprised with the sight of the first rising ground we had seen since leaving Bagdad, looking something like a down in England; and shortly after we came to the Bela Drooz canal, a fine large stream, which we crossed by a good bridge of one arch.

At half past eight we reached the Hamreen hills, in no part higher than two hundred feet; the first,

or southern ridge, was composed of bare sandstone in inclined strata, then an area filled with mounds looking like hills in ruin; after which came the north ridge, composed of mere soil and gravel. At the foot of the hills was a small stream which runs into the Diala.

We descended from the Hamreen hills by a gentle slope into a plain called Deshteh, over which were scattered some huts belonging to the Suremeni Koords, who come here at this season to cultivate tobacco. The Khezerj, Beni Rebiaa, and Beni Weiss Arabs* were formerly established hereabouts as cultivators, but they have been lately dispersed.

We asked a traveller whom we met how far Kizzelrebat was from the Diala, and I was amused by his answer, "Bir tchubook itchemeh," that is to say, the time a pipe will last.

Our road was nitrous and miry, and yet notwithstanding there was much cultivation on either hand.

Behind Kizzelrebat a range of hills was visible, parallel with those we had left. They are called the Khanakeen hills, and come from Kerkook, going down towards Loristan.

As we approached Kizzelrebat, where we arrived

* The Khezerj, or Khazerij, is a very ancient tribe, and was in possession of Medina when Mahommed fled there. Abu Osaibi was of this tribe. The Rubina, once the most celebrated tribe in Arabia, is now a small broken clan. The Anazeh Arabs come of this race.

at noon, I saw some very small hillocks of rubbish on the left, but nothing to speak of. There is an artificial mount at the village of Baradan which seems curious.

At sunset I went up to the terrace of the house where we lodged, from whence I could see the Diala about two miles off.

Through the activity of Mahmood Tchaoush*, I heard of some ruins near Kasr i Shireen, which have never been visited by any European. I have engaged a guide to show us the way.

At night I was much entertained by the festivities of the peasants who were celebrating a wedding, and the sword-playing and dancing by torch light made it altogether a very picturesque scene.

The people here speak Turkish and Koordish, and Persian is also commonly understood, but no Arabic.

Kizzelrebat is said to be worth in all about 70,000 piastres per annum.

The thermometer from two to three P.M. 73°. The wind S. Horizon hazy.

March 22nd.

We mounted at twenty minutes before seven this morning, and, at a place called Gharmia, I observed

* One of Mr. Rich's servants.

two insignificant mounts, which, however, appeared to be artificial. At seven we came to the canal of Kizzelrebat. The soil was gravelly and covered with a thin vegetation, making good sheep-walks, in which we saw large flocks of sheep and goats.

At a quarter before eight we reached the hills. The first range were of earth, much furrowed and broken up by rain, then came a ridge composed of gravel and pebbles bound together by a scanty soil, and here and there some sandstone appearing. We passed through a narrow defile, called Sakal Toutan (beard-catcher) on account of the thieves which infest it, into a plain, or I may rather say a basin, filled with remains of broken hills, covered with soil washed down from the higher ridges.

At nine we reached Yenitcheri Tepeh, which is reckoned half way between Kizzelrebat and Khanakeen. Our road wound through hills, and after crossing a second ridge we began to descend by a very gradual slope towards Khanakeen. The hills we had passed are scarcely higher than those of yesterday, and appeared to be more entirely composed of pebbles and earth, the sandstone only here and there appearing in strata inclining towards the centre.

The plain of Khanakeen was verdant and agreeable, and diversified here and there with some lines of little hills. The soil was gravelly. Indian corn and tobacco are grown, and there was much grass.

Higher up on the river Elwan rice is cultivated, which in autumn renders the air very unwholesome. I was told here that the common produce of grain is ten to one of seed. Koordish tribes at pasture were scattered about the green plain in different directions.

We halted in the plain for half an hour while I sent on our konakjee, or courier. On our right were the mountains under which lay the district called Ghilan, before us were the mountains of Persia, behind the Koordish town of Zehav.

Crossing a small eminence we descended upon the little town or village of Khanakeen, where we arrived at a quarter past twelve, and where there is a very good khan built by the Persians; but instead of stopping here we crossed the river Elwan (a rapid mountain torrent, running from south to north and falling into the Diala not far from Kizzelrebat) over a magnificent bridge of thirteen arches, which was built by Mahommed Ali Mirza*, and took up our quarters at Hajee Kara on the opposite bank.

March 23rd.

We have had a very stormy night. This morning the wind is north-west. I have just heard of a

* The King of Persia's eldest son and Governor of Kermanshah. The building of this bridge cost 200,000 piastres. There had been two others, which were both carried away.

route from this place to Karatepeh, which I think I shall follow.

I have been amusing myself to-day in walking about the neighbourhood and sitting in a garden listening to an old musician of the Koordish tribe of Suzmeni, who are all musicians and dancers. This old man played tolerably well on the native violin, or rebab with two strings, which was not at all unpleasant. He came again in the evening to amuse me, and sung many wild Koordish songs.

The thermometer to-day at three P.M. was 66°.

Kifri, March 27, 1820.

Here I am, after having performed a most curious and interesting journey; so curious indeed, and so fortunate in its results, that it is rather like one of those plans we frequently project but are seldom able to execute. We left Khanakeen on the 24th, escorted by Selim Aga, who insisted on accompanying me on my excursion, with a strong party of his yeomanry, there being some danger from the rear guard of Aman ullah Khan's* army, besides the more regular thieves, who have been known to occupy the passes hereabouts, to the number of 500 horsemen. We sent out regularly an advanced guard and flankers, and Bellino, and the Seyd, whose organs of vision are almost as acute as Bellino's, detached themselves

* The Governor of the Province of Sinna in Persian Koordistan.—See volume 1st, p. 200.

on the look-out. The country is hilly, and the ride for about five hours was very agreeable.

At nine we reached Kalai Selzi, an enclosure like a sheepfold, built as a derbent, or guard station, by Abdulla Pasha, the grandfather of Fettah Pasha of Zehav; but it has been long since abandoned.

When we arrived at half past eleven at the Khan of Kasr i Shireen, we found all in confusion, owing to the recent visit of Aman ullah Khan. The poor peasantry, who are Derghezeenli Turcomans, told us a piteous tale of their sufferings. The Khan, we hear, is four hours off, in the Koordish Pashalik of Zehav*, against which he has commenced hostilities.

I pitched my tent on a beautiful green knoll, over the Elwan river. Mr. Bellino quartered himself in the little observatory tent close by, and Selim Aga and his people occupied a less advantageous post in the rear of ours. The yeomanry made a kind of battery with their rifles. The Seyd, Mahmood, the troopers, &c., planted two guards, which gave and returned the "All's well," in high style. The trumpet sounded watch-setting, which made the mountains ring, and our camp bore a most martial and imposing appearance. Happily we had no occasion to display our heroism.

I spent three hours in clambering among the

* The Pashalik of Zehav is dependant upon that of Bagdad, and consists of two divisions; Derna or Zehav, and the mountains in that direction; and the plain of Bajilan.

ruins of the Palace of Khosroo*, which, by the way, not a little disappointed me; but I had but too lately come from Tauk Kesra, and I have certainly seen nothing since which could compare with it. These ruins are extremely coarse, and of no grandeur of design or dimensions. There never could have been a city here, and consequently this is not Dastagerd, but merely one of the hunting palaces of the Sassanian monarchs.

On the brow of the hill, behind the caravanserai, is a square enclosure, like a fort, and surrounded by *globular* looking buildings, if I may be allowed the expression, one of which remains perfect in the inside. It is of small dimensions, and something like an inverted cone. The architecture is of the rudest

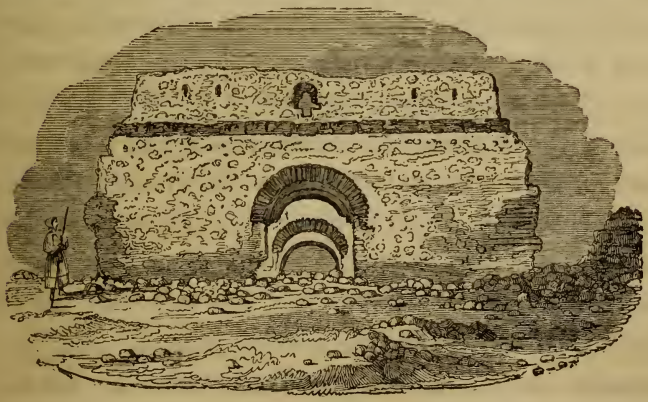
* Khosroo Parviz, King of Persia (of the Sassanian dynasty), was the grandson of Chosroes Anushirvan. He married a daughter of the Emperor Maurice's, who is generally supposed to be the same person as the heroine of the eastern romances of Khosroo and Shireen, and of Ferhad and Shireen. This eastern heroine has likewise had the honour of being sung in German verse by M. Joseph von Hammer, in his poem of "Shireen;" and whoever may be desirous of knowing more of this lady, and of the poets who have treated of her history, will find ample details on the subject, in a work just published by that distinguished and indefatigable orientalist, entitled "The History of Ottoman Poetry."

The town, which is supposed to have been built by Khosroo Parviz in honour of Shireen, and to have been called after her, is described as situated between the towns of Holwan and Khanakeen. He is reported to have said to Shireen, "Royalty would be a glorious thing, if it endured for ever;" to which she answered, "If it had endured for ever, it would never have come to us."—*Ed.*

description I ever saw, and seems merely to be composed of round large pebbles, heaped together without any attention to order, in an immense thick bed of coarse mortar.

At the south-west corner, over a torrent, are the remains of a bridge of the same rude architecture, at about ten minutes walk from what is called the town, before coming to which we passed over the ridges of a number of parallel and almost vertical layers of sandstone, which my people wanted to persuade me was building. Indeed it was amusing to see how they were prepared to be astonished at every thing. They cried out "Ajaieb," or "Wonderful," at every bit of insignificant ruin, and often remarked how impossible it would be to build in so fine a style now.

The town is an irregular enclosure of not a mile over, with four gates, and the western one is very perfect. But I will go on regularly with my sketch



KASR I SHIREEN.

of the ruins as we visited them. The first place we came to adjoining the wall, and N. 15 W. of what I call the fort, was a square building facing the cardinal points, each side of which measured fifty-three feet by measurement, and I should think (for I did not measure) about forty high. There was an arched door-way in each face, and above each a narrow window. The roof, which has evidently been a dome, has fallen in. The building is of the rude masonry before described, but has been faced with coarse red bricks, with which also the windows and doors are pointed; part of the facing may still be seen. On the north and south sides are small square courts, with little cells on each side of them, but quite ruined; and on the east is a long piece of ruin, containing long narrow compartments, which appear to have been vaulted.

But the principal ruin in point of surface, which much reminded me of the one at Dara, is situated about the centre of the town. It appears to have been a large platform supported by vaults, forming very narrow passages and cells. On the western end of the south side is what looks like a ruined portico, with a gate at each end. On the north side it is open, and consists of cells and compartments alone, but I think that it must once have been covered by the platform. On the east and north, and on the east part of the western face, the platform remains entire, and has on each side one double staircase, underneath which the vaulted support of

the platform is clearly seen. I do not think that any front is more than two hundred feet in length, and from eight to ten feet in height, in the highest remaining places. The masonry is of the same kind as the rest of the remains.

In front, and extending to the eastern gate, is an oblong enclosure, composed of round stones heaped together, the area of which is now under cultivation. At first I felt doubtful whether this enclosure was ancient or modern; all the people of the place maintained that it was ancient, and I am inclined to believe they may be right; it may have been a tank or reservoir of water in front of the palace. The wall is most perfect on the east side, but in no part has it been flanked by towers. It seems to have been a simple enclosure without defences. The outer gate has a double portal, which has been domed over, and there is a room similarly roofed, on each side. The wall is all built of sandstone, cut into an oblong form. The arch-way is formed of very large pieces of sandstone. The breadth of the gateway is fifteen feet three inches; and it might have been somewhat less than twenty feet high, when not encumbered with rubbish.

I took two sketches of these ruins. The latitude of Kasr i Shireen, by rough computation, is north 34° 30′ 39″.

The next day (after a piercing cold night) we marched for the hitherto unknown ruins of Haoush

Kerek, in the Koordish Pashalik of Zehav, which had been first mentioned to me at Kizzelrebat. I rose by peep of day notwithstanding the cold, and while the tents were striking, I went to look at a ruin which we had forgotten yesterday. It is beyond the fort going from the Khan, but is situated on the highest mount or eminence, on the brow of the hill which overlooks the Khan. This mount is circular on the top, and has been built round, or cased, and contains hollows. The masonry is of coarse red brick; might not this have been a Persian Dakhmeh, or place of exposure of the dead? The hills in the neighbourhood are composed of gypsum; the soil is red and in many places nitrous. Between the foot of the hills and the Khan are many traces of foundations, but I am persuaded there never was a town here, but only a hunting palace; nor do I believe there was ever any building within the enclosure, except the palace above described.

We mounted at seven, and proceeded over wild hills, and among Koordish tribes, who seem to be of a very superior race to those of Mardin*. We passed the prince of Kermanshah's camels grazing, and encountered many parties of Zengheneh Koords with their families. Whenever we passed a party

* Mr. Rich and his family, during their residence at Mardin, on a former journey from Bagdad to Constantinople, had been placed in circumstances of difficulty and even danger, by the wandering Koords in the neighbourhood of that town, who are a turbulent, lawless, and treacherous people.—*Ed.*

of Koords or an encampment, Selim Aga always insisted on the trumpet sounding; he said it was *heibetli*, or dignified; and indeed I can assure you, I found my trumpet added more to my dignity than an addition of fifty men would have done. The Koords said, they knew me to be an *iltchee* or ambassador by my trumpet, especially those among them who had known Generals Malcolm and Yermoloff. *À propos* of Yermoloff; an old Koordish fiddler played me a Cossack dance, which he had picked up from Yermoloff's band; and *à propos* of the trumpet: at Haoush Kerek, my horse suddenly reared up erect, and attacked another horse near him, who received him in the same way. The trumpeter was on foot between the two horses, and was knocked down among the loose stones. People thought his brains had been knocked out, and congratulated him on the escape of his head. "I did not care for my head," said he, "I was only thinking of my trumpet, for fear that should be bulged;" he was not hurt.

We arrived at the ruins of Haoush Kerek at half past nine. The road wound much among the hills, but the general direction was N. 80 W. from Kasr i Shireen. Haoush Kerek is exactly similar to Kasr i Shireen, but is less ruined, and consequently we were better able to make out the plan. Here some Bettarawend Koords, subjects to the prince of Kermanshah, and an uncommonly handsome, lively, well-behaved people, brought us some admirable

yoghourt and fresh cheese, which afforded us a very pleasant regale, before we commenced our inspection of the ruins.

The ruins of Haoush Kerek consist of, first, an enclosure of stone walls of irregular shape, following the nature of the ground, of less extent than that of Kasr i Shireen, and with no ruins in it. At about a hundred yards south of the enclosure is the building which I chiefly came to inspect, and which properly is called Haoush Kerek. Some of the Koords say it was the place where Kesra bred his colts, and that he brought milk for them through an aqueduct cut in the rock, some remains of which are to be seen about an hour from Kasr i Shireen, but we did not think it worth while to go and see it. The Betarawend Koords who were with us, observed of Haoush Kerek, that it was a Kasr or castle built by Shapour. The style of building is precisely the same as at Kasr i Shireen, and being in rather a more perfect state, we could better comprehend it, as well as Kasr i Shireen.

Haoush Kerek consists, like the above-mentioned place, of a platform supported on vaults which form little vaulted rooms, or rather cells, which are a celebrated rendezvous now-a-days for robbers. The most perfect of these cells are on the north side, and are black with the fires of those who take shelter in them in winter. This platform, which is aligned on the four points, is of an oblong form. I measured

its northern side, which was three hundred and forty feet, including the building, on the west face. The height of the platform is fifteen feet and a half; its breadth, north and south, may be about half as much as its length east and west. At its western end are the remains of the building or Kasr, which was entered by a slope for a horseman to ride up. On each side of the slope is a small court with vaulted rooms on the ground. The building or Kasr is also a heap of ruins of small rooms, all built of the round rolled sandstone, with which the whole country is covered in incredible quantities, till you descend into the plain of Binkudreh. At the east end of the north and south face is a double stair; from the foot of the south face the ground is built up level, and a little higher than the ground for the breadth of a few yards, all along the south face. Aga Seyd said, this reminded him of the kind of buildings erected by the King of Persia, when he encamps with his army. About a hundred yards on the north-west, and adhering to the wall of the enclosure, on the outside, is another curious building, quite open on the top, the walls not above ten feet high. It consists, first, of an open court on the east, about seventy feet square, with archways all round. Secondly, two very narrow passages, which have evidently been arched over in many parts, the spring of the arch remaining. Thirdly, an open court like the first, and then a still larger enclosure. On the

north are two narrow passages, the boundary of the last being the enclosure wall. Whether the whole of the building was once terraced over like the platform of the palace, is difficult to say. In the courts I saw no quantity of rubbish that one could conclude to proceed from the terrace having fallen in; but the passages had certainly been vaulted over.

My people immediately said this was the haram, and, indeed, there have been many worse conjectures. The whole building is, like all the rest, built of sandstone. All that I have yet seen of the Sassanian works gives me no high idea of their taste or magnificence. I conjecture these, as well as the ruins of Kasr i Shireen, to have been one of the many hunting palaces and parks which we know the Sassanian kings to have possessed. When richly painted, gilded, and ornamented, they might have been worth seeing; in their present state of ruins, they are certainly not imposing. There are no other ruins or traces of building here than what I have described.

We did not remain the night at Haoush Kerek, but mounted at eleven and marched through the plain of Bajilan in the Pashalik of Zehav, which enabled me to establish a number of interesting geographical points, and solve difficulties no other means could have cleared up, especially the complete tracing of the Diala. We continued our way over the tops of the hills till one, when we descended into the plain, through which we saw the Diala winding

far on our right, with a high artificial mount called Shirwaneh, on its banks. The plain appeared to be well cultivated, and here soil began to predominate over the rolled sandstone above-mentioned.

At ten minutes before two we arrived at Bin Kudreh, a large village belonging to Hassan Aga, a Koordish chief of Bajilan. He came to see me in my tent, and was most splendidly accoutred in a gold-flowered gown and ermine pelisse, put on evidently for the occasion. He spoke Turkish fluently, was very hospitable, and would not hear of my purchasing anything in his village, insisting that I was his *musaffer*, or visitor. At night he and the whole village turned out to dance the Tchopee, to the sound of the big drum and zoorna; and, to our no small amusement, they made Selim Aga fall in with them. Before the festivities began, Hassan Aga came to see me, and we agreed that he should prepare some sort of kellek to enable us to cross the Diala, which is about half an hour's distance from this place*.

We mounted next morning at seven; and here I took leave of my agreeable conductor Selim Aga, who returned to Khanakeen, while I marched with the head of the district to the Diala, which we were near an hour in reaching, the intermediate

* From Bin Kudrek to Zehav is nine hours: to Khanakeen, direct over the hills, three hours. Bin Kudreh is about S. 80 W. from Haoush Kerek, and is considered to be in the Persian territory.

space being a morass, formed by the overflowing of the river. We observed many willows and arbor vitæ. Just after leaving the village we came to some large heaps of ruins called Kattar Tepessi, or partridge-mount, which, they told us, was the place where Anushirwan kept his mules. There are many vestiges of building all along the Diala.

As soon as we arrived at the Diala, our horses were swam over by some Arabs, and a kellek or raft was got ready to cross ourselves and our baggage. The raft was small; and we were obliged to make so many trips, that the passage detained us five hours. The main stream was about four hundred yards broad; but when overflowing, the chief informed me, it covers a space of a mile and a half, besides flowing into the morass above-mentioned. In the neighbourhood I observed cotton and tobacco were cultivated. Arabs of the tribe of Beni Ajeel and Al Uzzi were encamped on its banks — the kellek on which we crossed being worked by some of the latter tribe. This ferry is farmed by Hassan Aga for between two and three hundred piastres. We were all carried safely over, notwithstanding the frailty of our bark and the strong current of the river, which rushed as from a sluice.

Ahmed Aga*, who was in very great terror at the idea of the undertaking, when he found we were all safely over, blubbered out—for he was almost

* One of Mr. Rich's servants.

crying—"Oh, sir, I would rather have gone round five days' journey than see you (Qu., himself?) cross that horrible river." Tcheyt Sing * *quavered* out—"Bismillah irrahman arraheem—Bismillah irrahman, arraheem!" all the time of the passage.

We mounted again on the right bank at half-past one, and proceeded first over hills, and then into an alluvial and, occasionally, inundated country, to Zengabad †, the native village of the Keywanni's ‡ son. He was not there, but his Vakeel was very civil. About three miles from it I saw on the left bank, just under the ridge of hills, Dekkeh, which is reckoned one hour from Zengabad.

We arrived at a quarter past four, and found the governor had, in true border style, gone out to steal sheep. Zengabad is farmed for 55,000 piastres for the year. It is about one mile, in a direct line, from the Diala, which we had winding on our left, at a small distance, from the time we passed it in the neighbourhood of Bin Kudrek. It flows off in an easterly direction, in the neighbourhood of the village of Zengabad.

Zengabad, which is the capital of the district, is a miserable, half-abandoned, and more than half-ruined village, with vestiges of having once been in

* A servant of Mr. Rich, who from a Hindoo had become a Mahometan.

† In S. 30 W.

‡ The title of the principal female servant, or *duenna*, in the haram of the Pasha of Bagdad.—*Ed.*

a better condition, such as the remains of a hamaum and a mosque, which was built by Suliman Pasha, the grandfather of Abdurrahman, Pasha of Sulimania, and in which we took up our quarters. It was the first time its walls had ever heard the name of Christ invoked.

Northward, and a few hundred yards from the village, we remarked a high square mount, called Kalan Tepessi, with a small one adjoining it. It looked like a Babylonian temple. No bricks are dug out here, but many on the other side of the village, among mounds of ruins, called Khist-ken, or the place where bricks are dug out. There has evidently been an ancient town here.

The air of these low grounds is reckoned very unwholesome, owing to the morass and quantity of water. A couple of miles to the west of Zengabad is Manativa, another similar village, embosomed in date-trees, the air of which is particularly unwholesome. There are many other villages in this district, but they are merely an assemblage of wretched mud huts, thatched with reeds.

We suffered this day greatly from the heat. I felt more fatigued after a march of three hours than I have often done after one of ten.

We left Zengabad a little before seven, and at nine came to Kiushk i Zenghi, which appears to have been named from the Atabeks, where we heard there were ruins. We found them very insigni-

ficant, consisting only of some vestiges of coarse red brick, and brick foundations, on the summit of a circular tepeh or mount. We were told of some ruins at a little distance, where much marble was to be found, but we did not go to see them. The tradition of the people may generally be trusted with respect to the age of ruins in these countries; so far at least as two great divisions of history are concerned—the time before Mahomet, and the time since. They have only these two ages—Ghiaour and Mussulman—and they rarely, if ever, ascribe the works of the former to the latter.

Keeping the hills close on our right, we proceeded to the Kifri Soo *, or rather one of the many torrents that flow from these hills into the plain of Kifri, and are there lost, being used to water the cultivation. We arrived at eleven at the river, which consisted of an immense bed of pebbles, with two or three limpid rills running through it.

The above-mentioned hills hereabouts crossed our road; and we observed many very large beds of torrents coming down from them, now chiefly dry, some of them being several hundred yards broad.

We continued our way through the hills, noticing on our right Ohn iki Imaum, where there are naphtha springs, about one hour and half from this place, (Kifri,) where we arrived soon after noon, much exhausted by the heat; and I had scarcely refreshed my-

* N. 30 W.

self a little, before I sat down to tell you my story. The two last marches have been dreadful from the heat, though we arrived here by half-past twelve. All the people are quite exhausted; yet, God be praised, I am very well; but I am very prudent, proportioning my exertions to my strength.

We are lodged here in the same place as when on the road to Constantinople; and I almost cried when I saw the tree by the side of the little canal, in the court where we dined together on that memorable expedition *. Kifri is much dilapidated and diminished in population since we were here last. The people were astonished at my recognizing a little mount I had not seen for seven years, and then had viewed from a different road. A small spring of naphtha has lately been discovered, about a mile from the town.

Are you almost ready to set off on our expedition to Koordistan? We have no time to lose, for I am roasted with the sun already; and travelling by night I will not hear of. The thermometer to-day in my tent, between two and three in the afternoon, was 90°.

A man is going off to-night or to-morrow morning—Mahmood Bey, the master of the house yclept the palace; and I hope he will give you this. He is

* This refers to a journey of 1500 miles, from Bagdad to Constantinople, made by Mr. and Mrs. Rich, on horseback, in the years 1814, 1815.—*Ed.*

in some difficulty or other: see what it is, and whether any one can help him. He is a poor, good kind of fellow. Thermometer in my tent 90°.

Kifri, March 28th.*

I am just made the happiest man in the world by your letter of the 23rd, just after your gay party. Our passage through the country was so *meteoric,* that your Arab went hawking after me I know not where, till at last Selim Aga picked him up somewhere, and sent him on to me with a guard and a very polite note, and has thus added a very considerable weight to the obligations with which he has already *cumbled* me. I can't think of the right word in English, and therefore gallicise or anglicise one. My spirits move faster than my pen can follow. I think, from the context of your note, that you must have written me another of an earlier date, in answer to mine from Bakooba. If so, Ismael Cossid has it, and will have carried it direct to Willock, or else some Arab may still be looking about for me in the desert, or have been taken prisoner by Amanullah Khan and his Koords. Indeed, we have glanced so like wildfire o'er hill and o'er glen, that it would have been difficult to have caught me after I left

* Kifri is situated just at the pass into Koordistan, and is defended by a mud wall.

Khanakeen. I may say I dived at Khanakeen and came up again at Kifri.

Minas accompanied your note with a large box of biscuits. Koord Oglou's grim countenance gave a horrible contortion, meant for a smile of contempt, when he saw the contents of the box he knocked open, and which had been sent express from Bagdad.

The very night you had your storm, we had also a tremendous one, from the south-east, at Khanakeen. We had a fine north-west wind the moment we left the Pashalik of Bagdad at Khanakeen, and the instant we re-entered it at Zengabad the south-easter came on again, and has been intolerably hot ever since. Thermometer to-day is 89°.

To-day I walked out to the favourite promenade of the Kifri *folk*. It is a few hundred paces behind the town, where the principal streams of the Kifri Soo form the defile which leads into Koordistan, by cutting a passage through the gypsous ridge of the Kifri hills. On the north side of the pass the stream has cut the hill down into an almost perpendicular cliff of nearly two hundred feet high. Another stream, said to be of better water, purls along the same bed of pebbles, though from a different source, about an hour off, and joins it at the foot of the cliff. These streams are now inconsiderable rills, but from the immense bed of pebbles which occupies the whole breadth of the defile, it is evident that the sudden floods must be great and

violent. Large blocks of gypsum, some I suppose a ton weight, are brought down by these floods. On the Kifri side the ridge of rock is steep, and terminates at once in the plain, but it is more gentle on the Koordistan side.

The Kifri water is much praised, and said greatly to facilitate digestion. May not this proceed from its passing over nitrous and gypsous ground, which gives it a slight purgative quality? The water is extremely light and agreeable, without being hard like rock water, and it has no taste.

Some buffoons of the Delli Doman caste insisted on performing before us to-night. These people are, I believe, of the gipsy race. They are called in some parts of Persia "*Tat*," and resemble the Bazigars in India. Their buffoonery is mere coarse obscenity, which mightily delights the Turks; but there are also good musicians among them.

Your Arab wants my letter, that he may begin his journey back soon after nightfall; he certainly has used uncommon expedition. My present plan is to observe the eclipse to-morrow here; the next day to set out on our return home, and pass the night at Karatepeh, and so on, gradually making short stages to avoid the heat of the day.

March 29th.

I sallied out this morning to inspect the gypsous ridge, and I clambered up to the top of it, whence,

notwithstanding the horizon was thick, I got several bearings with the large surveying compass.

The hills which we crossed on our way here run out to the south of Kifri, and the Bagdad road crosses them there, soon after which they sink gradually into the desert, at the spot where we crossed them, and beyond Ohn iki Imaum. The Kifri ridge is abrupt and steep on the Bagdad side, and throughout there are subordinate hills on the opposite side, all the way to Toozkhoormattee *. Hereabouts the hills are gypsous, with a very scanty soil and vegetation in some places on them. On the opposite, or south-east side of the defile, the summit is composed of soil and pebbles, large masses of which have tumbled down into the defile. The pebbles are of many different sorts, and so cemented by the soil as to form almost a conglomeration. This coating of soil and pebbles is supported by gypsum. A great number of wild flowers grow around, some of which have a pleasing odour. There were many wild poppies of a beautiful crimson, all of which contained fire or jungle flies.

The best grounds in the district of Kifri for the purposes of agriculture are at Eski Kifri, those hereabouts being too stony to admit of much cultivation. In spring, till the harvest is got in, most of the inha-

* Toozkhoormattee is watered by the Aksoo, a little river which rises in Koordistan, and passes by Ibrahim Khanjee.

bitants of Kifri encamp under black tents, with their wives and families, at Eski Kifri.

Last night there was a fresh breeze from the south-east, and to-day it blows a perfect gale from that quarter, with clouds of dust, which makes me fear for to-night's observation. Thermometer in my tent 91°, at the hottest time of the day.

March 30th.

We left Kifri at a quarter before seven this morning, and crossed over two hills in S. 22 W. Soon after eight we passed two little mounts called Telishan, and then crossed the Kifri Soo, now quite dry, over an immense bed of pebbles. The plain hereabouts was as white with nitre in many parts as if it had snowed. A little before ten we came to Tchemen Kiuprissi, a good new bridge over the Tchemen, a sluggish, ugly puddle of a stream, so full of reeds, near fifteen feet high, that the water was scarcely discernible. It is full of leeches, so that Wordsworth's philosopher might have found full and easy employment here. The interior part of the green reeds, near the bottom, are eaten by the natives. We passed some Arab encampments with their flocks.

We halted for half an hour at the Tchemen Kiuprissi, and then continued our journey in S. 15 W. to Karatepeh, passing two ranges of hills, with a

valley or basin between them. At the foot of the last declivity Karatepeh is situated, where we arrived about a quarter before twelve. The stage is called seven hours. We saw a large flock of antelopes to-day. On our left hand, as we entered the town, noticed the burying ground, which for the number of little domes in it looked like a village.

Karatepeh is this year rented of government for forty thousand piastres. It is watered by a cut from the Diala, above Zengabad. The principal produce is cotton and daree, or Indian corn ; a small quantity of rice is grown likewise.

The people of Karatepeh call themselves Turcomans, and Turkish is the only language used. There are some of the people called Ali Ulahees, Ismaelians, or Tcheragh Sonderans, residing here. A fine cool day, with a refreshing north-west wind. Thermometer, 82°.

March 31*st.*

We mounted this morning at a quarter before seven. All appearance of cultivation soon terminated, and was succeeded by a bare plain, with here and there some scanty grass, but most generally covered with nitre as thick as if there had been a fall of snow. We journeyed due south to the bridge of the Nareen, where we arrived about eight.

It is a good bridge of six arches, built by Suliman, Pasha of Bagdad. We then proceeded S. 15 W. towards the Hamreen hills, keeping between them on our right, and the Nareen on our left. We continued going in a south-west direction to the foot of the hills, at which we arrived about half past ten. The first part of them was composed of soil and pebbles, and was of very gentle ascent. We reached the summit at twenty minutes before eleven, which being the highest ground hereabouts, I got several sights with the compass. The appearance from the top of the hills of the surrounding country was very singular. The whole chain of hills, which look like the ruins of a mountain, appeared broken into little hillocks, or large waves, and looked like the sea suddenly fixed. Not far from the pass, the Diala was visible, meandering and receiving the Nareen. As we proceeded, sandstone began to make its appearance, always in strata inclined towards the north side of the hill, and in many places the external parts and fragments were rounded and waving as if they had been washed by the sea. In some places I observed a coating of talc, specimens of which I brought away. The sandstone at last predominates, and the hill terminates in a great number of parallel successive ridges, or ledges, some just appearing, others rising from the ground to the height of ten or twelve feet; the south side, always an abrupt face, and inclining down into the earth on

the north side. Through one of these ridges a Turkish Pasha cut a narrow road a long time back. His name, as far as I could make it out from an inscription on the rock, now almost entirely defaced, was Hassan. Nitre was to be seen in some places.

At noon we left this unsightly mountain, our road through which had been about south, and keeping its southern face on our left, we proceeded in S. 40 E. to Adana Keuy, where we arrived at twenty minutes past one. The stage is called eight hours.

Adana Keuy, which is near the cut of the Khalis canal and close on the Diala, is a large village, which has been much more flourishing than it appears to be at present. It has a mosque, with a minaret. It is farmed this year for 20,000 piastres.

Our quarter-master had taken a house for us, where a great number of silk-worms were at work; but the smell so affected my head, I was obliged soon to leave it for a garden, where we pitched a tent, and were very comfortable.

The people of this place are of the Turcoman race, and are composed of Sunnis, Shiahs, and Tcheragh Sonderans. Here the Turkish language terminates, all beyond towards Bagdad being Arab Fellahs or peasants. We met on our march to-day some of the Arab tribe called Mehdewy*; and in the plain of

* All the butchers of Bagdad are of this tribe.

Karatepeh saw an encampment of Khirewez Arabs, the chief of which, with half-a-dozen men well mounted and accoutred, came out to escort me as a guard of honour, but I dismissed him with thanks.—Thermometer, 82°.

April 1*st*.

Left Adana Keuy at half past six. I observed a very curious effect of refraction which inverted distant objects. There were swarms of locusts on the ground of a bright yellow colour. Just after leaving the village, we observed in the Diala, along the banks of which we were travelling, detached beds of brushwood, which formed dams to stop the water and turn it into the various canals with which this district is intersected in every direction. We kept westerly with the Khalis, which is the largest canal I have ever seen, on our left, and the Diala just behind it, and we passed Seyd Mubarek, a Ziyaret, or place of pilgrimage.

Soon after eight we reached Delli Abbas, where there is a bad bridge over the Khalis, and the villages of the district of this name soon began to rise in succession from the horizon. The villages of the district of Khorassan on the other side of the Diala were likewise in sight. Our road was first S. 55 W., then S. 20 W. At half past ten we came to

Tchubook, a wretched Arab village, with a bridge over a little stream, which is formed by the overplus of the Khalis and comes from Serajik. It discharges itself into the Diala opposite Buyuk Abu Seyda, which is close by the Diala, being only some yards from Tchubook. This stream is a kind of vent for the Khalis on sudden and great rises of the Diala. It is then opened to let out the force of waters, which would otherwise damage the Khalis canal and overflow the country, to the destruction of the cultivation. The superfluous waters of the Azemia also discharge themselves into this stream at Tchubook.

April 2nd.

We were obliged to keep a sharp look-out all night against thieves, this place being infamous for them. With the morn a fine breeze from the north-west sprung up, which completely changed the air, and we started at half past five with renewed vigour and elasticity, directing our course towards Musabbah Khan, which lay to the south-west of us, and keeping the Diala, which winds much, close on our left.

At a quarter before eight we arrived at Musabbah Khan, where we alighted to take coffee and make some observations with the compass. About half

past eight we left the Khan, and soon after ten we perceived the magnificent Naharwan, running straight N. 10 W. and S. 10 E. Kharnabat was due E., distant one mile. In another hour we came to some dry canals, parallel with the Naharwan, then to Seyd Muhhsen, a place of pilgrimage, on a small stream from the Khalis, and at noon we arrived at Toprak Kalaa, a square mount of no great dimensions, and called likewise Mujelibeh. On the north of it at a small distance we observed ruins, from which we found men extracting bricks to be sent to Bagdad for Yusuf Bey's* garden.

A few of the bricks had something like the impression of *five fingers* on them, and others had a rude circle, apparently drawn with the finger while the brick was yet wet. They were coarse and not of *Babylonian* dimensions, but there seemed to be an immense quantity of them. I take these ruins to be Sassanian. I remarked in them some very singular coincidences with Kalan Tepeh at Zengabad, and other artificial mounts hereabout.

We arrived at the village of Howeish at twenty minutes before two. The road we have come by is very unfrequented, and is mostly a very dreary bare desert, along which we saw little or nothing

* The Pasha of Bagdad's eldest son.

to remark, but an immense wild sow, with six pigs after her. We had a delightfully cool day.

Thermometer—77°.

April 3*d.*

We left Howeish at half past six, and at noon reached the residency at Bagdad.

APPENDIX.

APPENDIX.

I.

Observations at Arbil.

(Referred to at p. 15, Vol. ii.)

1. At our camp. Base corrected, 100 yards. A, at my tent, where all the astronomical observations were taken. B, about N. 25 E. from it. Minaret bore from A, S. 2 E. Castle signal, S. 55½ E.

The castle was difficult to set, on account of its being a large circular mound, with houses all round its edge. At last I discovered a small staff, with something on the end of it sticking up above a house in the S.W. face of the circle of houses which crowned its summit, near the W. end. This I found was distinguishable from every station, and I accordingly selected it for the signal at the castle. The ends A and B of my base were marked by spears.

Troughton's sextant; angles corrected for instrument error.—

Station 1, at A.

1. Angle (mean of 3), minaret, and B, 112° 16′ 25″.

Note.—Rather a difficult angle, as the wind made the spear at B vibrate a little.

2. Minaret and castle, 52° 54′ 15″.

Angle taken several times with no variation.

The point of the minaret chosen was the N.W. or nearest edge of the octagonal base. This was the best defined line.

Height of the minaret above the horizon, 2° 37′ 15″.

3. B, and the castle (mean of 5), 59° 31′ 54″.

Station B.

1. Minaret and A, 63° 00′ 30″.

Angle taken several times; no difference.

2. Minaret and castle, 52° 52′ 30″.

Angle twice taken; no difference.

3. A, and castle; castle on the left of A (mean of 6), 115° 53′ 55″.

Difficult angle, A vibrated a little.

Height of minaret, 2° 31′ 45″.

Station at the Minaret.

N.B. The minaret is, by measurement, 119 feet 10 inches to the remains of the gallery, and 1 foot 6 inches of broken wall on the top; 121 feet 4 inches in all. Circumference of the shaft, 51 feet 8 inches. It stands on an octagonal base, each face of which is 9 feet 11 inches. Height 30 or 40 feet. I took my station at the angle of the base, which I had set from the other stations.

1. To determine the position of Mount Makloube, seen in the distance on the Mousul road.

Afternoon altitudes of the sun for the time:—not corrected for instruments' errors.

Observations.

Double alt.	⊙ N. Limb. Time.
40° 35′ 30″	1° 41′ 3″
40° 25′ 00″	— 41′ 35″
40° 17′ 00″	— 42′ 00″
39° 42′ 45″	— 44′ 14″

Azimuth angle, between Mount Makloube and the sun's nearest or N. limb.

N.B. The mountain being a considerable body, I had great difficulty in determining what part of it to set. I at last made choice of the highest, or western part of it; but I fear this will cause some little uncertainty in the result.

Angle mountain, and ⊙ N. limb, corrected for instruments' error.

60° 36′ 30″
— 31′ 30″
— 24′ 45″
— 20′ 15″

Bearings from the minaret with the surveying-compass.

Highest part of Makloube, N. 46 W.

Castle signal, N. 62° 30′ E.

Rewandiz, N. 24 E.

No other objects were sufficiently marked to be set; only general directions were pointed out.

In the morning on looking over my ground, I found I had taken the following angles with my pocket sextant. These are not now likely to be of use.

At the minaret.

Castle signal, my tent, 63° 37′ 30″.

Green tent, 64° 22′ 00″.

I found it was impossible to see the signals of my base from the minaret, as they were thin spears of a brown colour, which projected themselves on the ground. The third angle must therefore be concluded.

The Koordish Pashalik of Keuy Sanjiak.

Routes procured at Arbil, both from the Koords and Arbil people.

The direction of Keuy Sanjiak pointed out due E. from our camp at Arbil.

ARBIL TO KEUY SANJIAK.

Arbil to Hajee Yusuf Agatcheh*, 7 caravan hours.
Keuy Sanjiak . . 8

15 hours.

Hills; no considerable mountains; all these hills are a continuation of the tract of Shuan.

ANOTHER ROUTE FROM ARBIL TO KEUY SANJIAK.

Derbent Gomespan 8 hours; a pass through the hills.
Keuy Sanjiak . 8

16 hours.

ANOTHER

New Hareer, 5 hours, horseman's; among the broken hills so often mentioned.
Eshkaf Saka 8
Keuy Sanjiak 8

21 hours. The road between the hills and the Azmir.

The Banner of Hareer consists of six districts, namely,

* This is a tree in the district of Bestora, in the hills; the road is through the pass called the Baghtchi Bogaz.

Hareer, Koreh, Deireh, or new Hareer, anciently called Diween*, Zirari, Baherka, and Gerdeh.

The capital, or New Hareer, now called Deireh, is N. 10 E. from our camp at Arbil, in the broken hilly country, a continuation of Shuan. Old Hareer, the capital of the Soran family, but now in ruins, is N. 15 E. of our camp, over the first range of mountains, and the continuation of Azmir. Behind it again is a very high mountain, I *believe* Zagros. Then comes the district of Koshnav, separated from Hareer by the high mountain.

Great care must be taken in collecting information from these people, to distinguish between Old and New Hareer.

When they say Hareer, they generally mean the modern capital of that name.

Shaklawa is a Chaldean village *over* the broken hills. Between them and the Azmir range, about N.E. from our camp.

Harmoota is another Chaldean village, half an hour from Keuy Sanjiak.

With respect to the relative positions of the principal places to the East, the best of my information is as follows :—

Old Hareer is about three hours and a half from the Zerb or Zab.

From Keuy Sanjiak, fourteen hours for a horseman, through difficult mountains.

From Arbil, twelve horseman's hours.

The Zab separates Hareer from the territory of Akra, in Amadia.

* In Chaldean, spelt *Adebin*. In Armenia Major there was likewise a city of this name.—*See* Assemanni, vol. iii. De Syris Nestorianis, p 2.

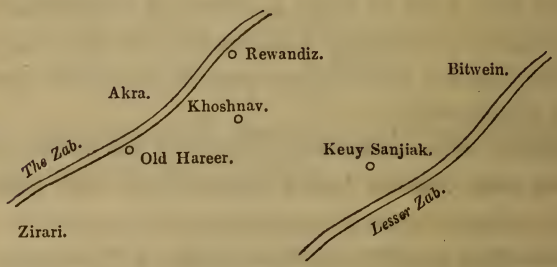
On the banks of the Zab, opposite the territory of Hareer, is the castle of Akra.

The castle of Rewandiz is on the Zab, above Hareer.

The territory of Khoshnav adjoins both Hareer, Rewandiz, Keuy Sanjiak, and Bitwein.

The district of Bitwein is inhabited by the Bulbassis, and is on the Altoon Kiupri river, or the Lesser Zab, beyond Keuy Sanjiak.

Omar Aga drew the following sketch with his finger on the ground.



Between Rewandiz and Khoshnav is a mountain.

II.

Notes on the Battle of Arbela.

(Referred to in p. 15, Vol. ii.)

[The following fragment of a proposed complete comparison between the ancient descriptions of the battle of Arbela, and the face of the country where it was fought, which was undertaken by Mr. Rich on the spot, with Arrian and Curtius in his hand, but which he left unfinished, is given in its present very imperfect state, as it may be interesting, and even useful, to some future traveller.]

Arrian says, that Alexander crossed the Tigris without opposition from Darius, but with difficulty, from the rapidity of the current, and that there he rested his army awhile, and sacrificed on account of the eclipse of the moon. Marching from the Tigris (*i. e.* the Ford) through Assyria, he had the Sogdian (Curtius says Gordyæan, *i. e.* Koordish) mountains on the left, and the Tigris on the right.

On the fourth day after the passage, the scouts discovered the enemy's advanced guard of cavalry. (Lib. iii. c. 7, p. 194.)

Do these four days include the time of halt at the Ford? and how long was that halt?

Quintus Curtius indeed says, that the affair of the advanced guard occurred immediately after the Ford; that Alexander encamped two days in that place, and continued his march on the third. He also says, that the eclipse of the moon took place in the first watch of the third night; that Alexander marched at the second watch, and that at

day-break the scouts thought they perceived the army of Darius, but it turned out to be only the advanced guard of Mazæus's corps.

Quintus Curtius has evidently made two affairs of one; and the one he has described as the last is clearly the same as the one mentioned by Arrian, who attributes to it the incidents related by Curtius of the first encounter; which therefore must have taken place a few hours' march from the ford of the Tigris. Alexander, we are told, galloped on with the Pæon advanced guard, and some other of the light horse, to disperse this party, ordering the army to *come on* leisurely. The enemy fled, and Alexander pursued them. Some of them falling into his hands, informed him that Darius, with the grand army, was not far off, being encamped at Gaugamela, *on the* Bumadus, about six hundred stadia from the town of Arbela, in a very open and level plain; the Persians having levelled those parts which were too rough for the manœuvring of chariots.

Alexander, upon hearing this, entrenched his army four days in the very place where he received this intelligence. In this fortified camp he left his baggage and incumbrances, and then marched, at the second watch of the night, to attack the enemy, with whom he expected to come up at day-break.

The camps were sixty stadia distant from each other, but were not visible to one another, on account of intervening hills. Curtius makes the interval to be one hundred and fifty stadia, and agrees that Alexander remained in his fortified camp four days. He also agrees as to the time or distance, given by Arrian, from the ford of the Tigris to the entrenched camp; that is to say, first, from the second watch till day-break; and secondly, from thence slowly, to the place of halt, to which Alexander had pursued the ad-

vanced guard of the enemy with his light cavalry; but the two authors differ about the distance of this spot from Darius's camp: and from the time of the halt of four days, the movements are differently reported. Arrian here, however, seems the best authority.

Curtius (lib. iv., p. 454) says, that *after* having encamped four days, letters were intercepted from Darius, offering a reward for the assassination of Alexander, and that the very same day Alexander marched. "*During the march*," Curtius adds, "a eunuch came to inform him of the sickness of his prisoner, the Queen of Persia, and immediately after, another came to announce her death; whereupon he instantly went to *the tent*, where the mother of Darius was sitting by the body of her daughter-in-law." There seems to be a contradiction here. We are told that he was actually marching at the moment when he heard of the Queen's illness. Immediately after, he heard of her death, and then he went to her tent, though nothing is said of the encamping in the meanwhile.

However, Curtius, by making another march, will bring the distance nearer to that assigned by Arrian, for the interval of the two camps; after which another movement is mentioned by Curtius before the final position preceding the battle. The only difference then between them will be in time, which here happens to be of no consequence. But on the whole, I must again repeat, I rely most on Arrian.

We have now to establish the position of Darius's camp, concerning which our data are rather more positive than those we possess as to Alexander's, since the situation of the ford of the Tigris, from which Alexander's subsequent movements are to be calculated, can only be conjectured (partly from those movements); whereas it is positively asserted that Darius was encamped on the Bumadus.

Curtius (lib. iv., p. 445) says, Darius, arriving at Arbela, from Babylon, left his heavy baggage at that town, and threw a bridge over the Lycus, by which his army was five days defiling. From the passage of the bridge he marched on, eighty stadia, to another river, called the Bumadus, where he encamped.

Arrian, besides what has been noticed above, says (lib. vi., c. 2, p. 430) that the greatest distance assigned to the field of battle from the town of Arbela was six hundred, and the least, five hundred stadia. He says both Ptolemy and Aristobulus agree that the battle was fought at Gaugamela, which was a large village, on the Bumadus or Bumelus.

Curtius does not mention the distance from Arbela to the bridge of the Lycus; but eighty stadia is correct enough for the distance between the rivers. The six hundred or even five hundred stadia of Arrian are quite unintelligible; and had it not been for the same distance being again given more circumstantially in another part of the work, I should, without hesitation, set this down as an error of the copyists. This distance will bring the battle up, at least, as high as Mousul.

(Arrian, lib. iii., c. 9, pp. 197-8.) We have now brought the two armies to the stations they occupied before the battle, and from which the subsequent movements are to be calculated, *i. e.* Darius, on the Bumadus, near Gaugamela, and Alexander sixty stadia from it in his intrenched camp, where he remained four days. There he left all his baggage and incumbrances, and prepared to attack Darius with his efficient men, having nothing but their arms with them. He marched at the second watch of the night. Darius, when he heard of this, also got under arms. The camps, as before said, were sixty stadia from each other,

but were not visible on account of the intervening hills. Alexander, having marched thirty stadia, reached those hills or mounts which had impeded the view of the Persian army, whence he reconnoitred the enemy's position, and held a council whether it was better to commence the attack directly from that point, or bring the troops to the halt while he caused a more particular survey to be made of the whole ground.

Parmenio was for the latter plan, and his advice was taken. The army was accordingly halted there (thirty stadia from Darius's position, p. 199), while Alexander, with a party of cavalry, went over the whole of the ground where the battle was to be fought. After which *he returned* to the army, whom he ordered to refresh and rest. They remained that night in this position, for Parmenio is said to have proposed to fall upon the enemy by night, and Darius expected an attack and remained under arms all night (p. 202). The attack, however, did not take place till the next morning.

When the armies approached (by which it should seem that Darius also made a forward movement,—indeed Curtius says positively (c. 13, p. 207, that Darius advanced ten stadia), Alexander inclined to the right—the Persians made a contrary movement to the left.

Alexander still inclined to the right till he was nearly opposite the Persians, when Darius, fearing lest he should get into bad ground where his chariots could be of no avail, ordered his further progress in that direction to be opposed.

From this it seems that the bad ground was on the left of Darius's line. The distance which Alexander marched before he came into action is not stated, but I think that if Darius did advance it was for an inconsiderable distance. Curtius (lib. vi. p. 482) says the sun had long been up when Alexander marched to the attack.

We now come to the establishment of positions by the termination of the affair. Curtius (lib. iv. p. 51) says Mazæus's corps of cavalry retreated not by the straight road, *i. e.* to Arbela, but by a longer, and therefore safer, circuitous one (non recto itinere, sed majore, et ob id tutiore circuitu, Tigrin superat), by which he passed the Tigris, and retreated to Babylon. It would seem therefore that the battle was not fought near the Tigris.

Darius passed the Zab, and traversing a very considerable tract of country, "ingens spatium fugâ emensus" (p. 513), reached Arbela at midnight.

Alexander moderated the pursuit, and arriving at the bridge of the Zab, found it covered with the flying enemies. It has been observed that the crossing of the Bumadus is not mentioned after the battle, and the inference drawn is that the battle was fought between the Bumadus and the Lycus or Zab. But to one who has been on the ground, the reason of its not being mentioned is clear. It afforded no difficulty in passing, not being above the horses' knees, and being fordable anywhere there, on foot or horseback, without the slightest inconvenience; and therefore it would not be worth mentioning but as a station, where it marked the position of Darius. Darius encamped on the Bumadus. The action must clearly have taken place beyond that stream, unless he made a considerable retrograde movement as soon as he saw Alexander advancing, in order to allow of space for the battle,—a supposition which cannot for a moment be entertained. Besides the same objection concerning the non-mention of the Bumadus holds good respecting the advance as well as the retreat, for it is nowhere said that Alexander crossed the Bumadus in marching to Darius.

But to return from this digression: Alexander returned

from the bridge of the Zab to his camp on the field of battle, where he arrived after an unexpected skirmish at night-fall (p. 517). Thus far Curtius. Arrian says Alexander pursued Darius till night-fall, passed the Lycus, and then encamped to rest his troops. When some of his cavalry were refreshed, he set out at midnight for Arbela, where he hoped to take Darius and his treasures. He arrived at Arbela the next day, having pursued the fugitives for the space of about six hundred stadia; but Darius had already left Arbela, and abandoned his treasures. Here again the distance of six hundred stadia from the field of battle to Arbela is positively mentioned.

To resume. By Arrian's account Alexander made one march from the passage of the Tigris to the place where he intrenched his camp, distant sixty stadia from Darius's camp, on the Bumadus, which was five or six hundred stadia from Arbela; and there were hills or interruptions in the interval, which prevented the one camp being seen from the other. Notwithstanding the great distance stated between Arbela and Gaugamela, Arrian says that Alexander after the battle crossed the Zab, and then encamped. This clearly throws all the distance between Arbela and the Zab. Now with their respective and relative positions we are well acquainted, and this shows the error of Arrian. According to Curtius, one march from the Tigris to the intrenched camp, which was a hundred and fifty stadia from Darius; one other march (when the queen died), probably a short one; Darius now advanced (ten stadia); one other march; in all three marches, two of which short ones. . . .

III.

SYRIAC MANUSCRIPTS

In the Collection of the late Mr. Rich, now deposited in the British Museum.

1. The Pentateuch, made up from fragments of three very ancient manuscripts. In quarto, vellum.
2. The Pentateuch, written probably in the fifteenth century. Two hundred and sixty-two leaves, in quarto, cotton paper.
3. The Pentateuch, written probably in the sixteenth century. Two hundred and seventy-two leaves, in small quarto, paper.
4. The Pentateuch, written in A.D. 1724. Two hundred and ninety-two leaves, in quarto, paper.

5—7. The Old Testament. In three volumes, folio, written between the years 1812—1820, at Telkephe, or Keif, near Mousul, paper.

8. The Prophets, a very ancient MS. One hundred and eighty-nine leaves, the greater part vellum. In quarto.
9. Ruth; an extract from the Second Book of Samuel, and the Song of Solomon. Nineteen leaves, in quarto, paper.
10. The Psalms, as read in the churches of the Jacobites, written A.D. 1204. One hundred and eighty-two leaves, small quarto, vellum.
11. The Psalms; a copy prepared for use in churches, written A.D. 1220. Fifty-three leaves, in quarto, vellum.
12. The Psalms; to which is subjoined a collection of

Hymns and Prayers, written probably in the seventeenth century. Two hundred and fourteen leaves, in quarto, paper.

13. The New Testament, in the Peshito translation, most carefully written, and beautifully executed. It bears the date 1079, after the era of the Seleucidæ, *i. e.* A.D. 768. One hundred and ninety-seven leaves, in quarto, vellum. A few leaves are wanting.
14. The New Testament, in the Peshito translation, written probably in the eleventh century. Two hundred and thirty leaves, in quarto, vellum.
15. The New Testament, Peshito translation, written probably in the twelfth century. Two hundred and seventy-six leaves, in quarto, cotton paper. Imperfect.
16. The New Testament, in the Peshito translation. The copy dated A.D. 1203. Two hundred and fifty-eight leaves, in quarto, vellum.
17. The Four Gospels, in the Peshito translation, written probably in the tenth century. One hundred and twenty-three leaves, in small quarto, vellum. Imperfect.
18. The Acts of the Apostles, and the Epistles of the New Testament, in the Philoxenian version. Written probably in the fourteenth century. One hundred and twenty-eight leaves, in quarto, cotton paper. Imperfect.
19. Fragments of the Gospels, in the Philoxenian translation. Written probably in the ninth or tenth century. Thirty-six leaves, in folio, vellum.
20. The Gospels, in the Philoxenian translation. One hundred and eighty-nine leaves, in small quarto, vellum. Imperfect.
21. The Gospels, in the Philoxenian translation. Written

probably in the thirteenth century. One hundred and four leaves, in small quarto, vellum. Incomplete.

22. The Gospels, in the Philoxenian translation. Written in the fifteenth or sixteenth century. Two hundred and fifty-three leaves, in small quarto, cotton paper. Imperfect.

23. Fragments of the Gospel of St. Matthew, in the Philoxenian translation, written probably in the sixteenth century. Fifteen leaves, in small quarto, cotton paper.

24. Lessons from the Old and New Testament, read in the Nestorian churches on the Sundays and festivals throughout the year, written probably in the thirteenth century. One hundred and eighty-seven leaves. In quarto, cotton paper.

25. Lessons from the Gospels, read in the Jacobite churches, written probably in the twelfth century. Two hundred and forty-nine leaves, very large folio, vellum.

26. Lessons from the Gospels, read in the Jacobite church, written in the beginning of the thirteenth century. Two hundred and sixty-five leaves, very large folio, cotton paper.

27. Lessons from the Gospels, read in the Jacobite church, written A.D. 1173. One hundred and forty-six leaves, in quarto, vellum.

28. Lessons from the Gospels, read in the Jacobite church. This volume is made up of fragments of two manuscripts, which appear to be both at least of the fourteenth century. One hundred and seventy-five leaves, in folio, cotton paper.

29. Lessons from the Gospels, read in the Nestorian churches. One hundred and thirty-one leaves, in folio, vellum.

30. Lessons from the Gospels, read in the Nestorian church, written A.D. 1499. Two hundred and nineteen leaves, in large folio, paper.
31. Lessons from the Gospels, for a Nestorian church, written A.D. 1574. One hundred and thirty-six leaves, in quarto, cotton paper.
32. Lessons from the Gospels, for Nestorian churches, written A.D. 1683. Two hundred and thirteen leaves, in folio, paper.
33. A Nestorian Ritual, or the order of Divine Service in the Nestorian churches on Sundays and festivals throughout the year, written A.D. 1484. Three hundred and fifty-eight leaves, in quarto, cotton paper.
34. A Nestorian Ritual, written A.D. 1545. Four hundred and sixty-five leaves, in folio, cotton paper.
35. A Nestorian Ritual, written probably in the fifteenth century. Two hundred and ninety-seven leaves, in quarto, cotton paper.
36. Jacobite Liturgies, written A.D. 1658. Ninety-eight leaves, in quarto, paper.
37. Nestorian Liturgies, written probably in the sixteenth century. One hundred and thirty-three leaves, in small quarto, cotton paper.
38. Offices for Passion Week and for the Dead, written probably in the sixteenth century. One hundred and sixty-eight leaves, in quarto, cotton paper.
39. The Correct Reading and Pronunciation of Proper Names and Difficult Words occurring in the Syriac Translations of the Old and New Testament, and of other works, by Jacob of Edissa, written A.D. 1033. One hundred and thirty-two leaves, in quarto, vellum.

40. A Commentary on the Gospels, by Dionysius Bar Salibi, written A.D. 1516. Three hundred and twenty-eight leaves, in folio, cotton paper.
41. A Commentary on the Apocalypse, the Acts of the Apostles, and the Epistles of the New Testament, by Dionysius Bar Salibi, written probably in the fourteenth century. Two hundred and thirty-seven leaves, in small quarto, cotton paper.
42. The *Horreum Mysteriorum*, a Commentary on the Sacred Scriptures, by Gregorius Bar-Hebræus, written probably in the fourteenth century. Two hundred and twenty leaves, in quarto, cotton paper.
43. Some Orations of Gregory of Nazianz, written probably in the tenth century. One hundred and eighty leaves, in quarto, vellum.
44. Fragments of a very ancient collection of homilies, written probably in or before the ninth century. Forty-six leaves, in quarto, vellum.
45. Theological Discourses, ascribed to Hierotheus, written probably in the fifteenth century. One hundred and sixty-seven leaves, in folio, cotton paper.
46. A collection of theological tracts by various authors, written probably in the thirteenth century. Three hundred and seventy-five leaves, in quarto, vellum.
47. Fragments of the controversial tracts of Peter the Younger, Patriarch of Antioch, against Damianus, written probably in the tenth century. One hundred and seventy-three leaves, in quarto, vellum.
48. Fragments and short treatises, chiefly theological, written probably about the tenth century. Seventy-seven leaves, in quarto, vellum.
49. The "Book of Treasures" of Jacob Bartelensis, written

probably in the fourteenth century. One hundred and forty-seven leaves, in quarto, paper.

50. The Ethics of Gregorius Bar-Hebræus, written probably in the fifteenth century. Two hundred and sixty-six leaves, in quarto, paper.

51. The Ethics of Gregorius Bar-Hebræus, written in the fifteenth or sixteenth century. One hundred and fifty-five leaves, in quarto, paper, imperfect.

52. The Ethics of Gregorius Bar-Hebræus, written A.D. 1705. Two hundred and fifty-seven leaves, in quarto, paper.

53. The Annals of Elias, Metropolitan of Nisbis; subjoined are various chronological tables by the same author. One hundred and three leaves, in folio, vellum.

54. The second and third part of the Chronicle of Gregorius Bar-Hebræus, written probably in the sixteenth century. Two hundred and twenty-six leaves, in duodecimo, cotton paper.

55. Various theological treatises, written probably in the sixteenth century. Seventy-four leaves, in quarto, paper.

56. Lives of Saints and Martyrs, written about the thirteenth century. One hundred and fourteen leaves, in large quarto, cotton paper.

57. The Syriac Grammar of Gregorius Bar-Hebræus, written probably in the seventeenth century. Two hundred and fifty-four leaves, in quarto, paper.

58. Another Grammar of the Syriac language, in verse, by Gregorius Bar-Hebræus, written A.D. 1560. Eighty-eight leaves, in quarto, cotton paper.

59. A Syriac Dictionary, explained in Arabic, probably the work of Josua Bar Ali, written A.D. 1679. Two hundred and fifteen leaves, in quarto, paper.

IV.

Journal of Bearings and Distances, &c. from Bagdad to Sulimania; to the frontiers of Persia; from Sulimania to Nineveh and Mousul; from Mousul down the Tigris to Bagdad; and from Bagdad down the Tigris to Bussora.

Bearings of the Compass, Distances, &c., between Bagdad and Sulimania.

April 17.—Left Hajee Bey's garden at 7^h 15^m, A.M., and arrived at our camp near Dokhala, at 12^h 45^m. Yenijeh hence bore S. 20 W.; Howeish, S. 60 W.; Dokhala, N. 70 W., half a mile distant.

April 18.—Mounted at 6^h 15^m, A.M.; road to Toprak Kalaa. At 8^h 45^m alighted at Seyid Mukhsen Pauk, a little imaum on a canal from the Khalis. At 9^h 45^m mounted again; and at 11^h 45^m alighted at an old dry canal. From Toprak Kalaa, the general direction of our road N. 10 E.; but we often turned out of it to avoid the deep mire.

Bearings with the small surveying-compass from the camp—

Imaum Mujedid, S. 72 W., half a mile.

Musabbah Khan, N. 86 E., distant less than a mile.

Abdullah Ben Ali, S. 43 E., in the district of Khorassan.

Hediet, S. 43 W. in the district of Khalis.

Nahr ul Aswad, S. 51 W., in the district of Khalis.

Hopehop, S. 63 W.

Doltova, N. 86 W.

Bash Tchaier, or Kior Yenijeh, N. 53 W.

⊙ N. Limb., N. 70 W.

April 19, 20.—Halt.

April 21.—Marched at $6^h\ 30^m$, A.M.; and at 10^h encamped at Tchubook.

April 22.—A halt.

April 23.—Mounted at $6^h\ 15^m$, A.M. We were obliged to turn out of our road, and to keep towards the Diala, on account of the water left by yesterday's rain. The line of Zagros, extending to the Tauk, formed the extreme boundary of our view, as soon as we left the village of Tchubook. At 9^h arrived at Delli Abbas.

The following sights with the surveying-compass from the centre of the bridge of Delli Abbas :—

Sheraban, S. 27 E., just in sight.

Humbis, S. 34 E., in the district of Khorassan.

Adana Keuy, S. 83 E., district of Khalis.

Seyid Mubarek, S. 77 E., district of Khalis, two miles off.

Seraijik, S. 66 W., district of Khalis.

Nebbi Shayed, S. 60½ W., district of Khalis.

Ajamia, S. 56 W.

Aawashik, S. 34 W., on the Diala.

Beggawa, S. 6 W., on the Diala.

Direction of Tchubook pointed out, S. 35 W.

April 24.—Mounted at $5^h\ 30^m$, A.M. We could not go the direct passage from Delli Abbas over the Hamreen hills, on account of the waters which were out from the late rains. At $6^h\ 30^m$ arrived at the pass in the Hamreen hills, called Sakal Toutan. Here our road N. 10 E. At $7^h\ 30^m$ the road to Baradan branched off. We meant to have gone to Baradan, but the Nareen was reported to be too difficult to ford, in consequence of the late rains. Our road N. At $8^h\ 15^m$ we left the mountain, and keeping it close on our left hand, reached the bridge of the Nareen at $10^h\ 20^m$. Mounted again at 11^h. At $12^h\ 40^m$, P.M., arrived at Karatepeh. Excellent going all the way.

From the top of the mount at Karatepeh I got the following sights:—

Sidalan, S. 45 E., one hour and a half off.

Baradan, S. 18 E., five hours.

Table Hill, over Shehriban in the Hamreen, S. 7 E.

April 25.—Marched at $5^h\ 30^m$ A.M., N. 10 E., over the gravelly hills, on the western declivity of which Karatepeh is situated; slope extremely gentle; descended then into a small valley; then over an arm of the hills; from which we descended by a long slope to the Tchemen bridge at $7^h\ 30^m$; thence N. to the broad torrent at $8^h\ 30^m$; over a plain and by Telescian. At $9^h\ 10^m$ alighted, just after entering on another elevation, also by a very gentle slope. At $9^h\ 40^m$ mounted again; and at 11^h arrived at Kifri.

April 26, 27.—Halted at Kifri.

April 28.—Mounted at $5^h\ 40^m$, A.M.; our road S. 75 W., across a range of gravelly hills proceeding from the Kifri hills. In like manner subordinate gravelly hills branch out from Hamreen above Karatepeh, and from the Zengabad range. At $6^h\ 30^m$ our course W., still in the hills. At 7^h left them, and entered the Beiat plain, which slopes down very gently from the Kifri hills to the basin of the Tchemen; course N. 85 W. At $7^h\ 30^m$, a ravine, with a small stream of rain-water in it; thence N. 80 W. At 8^h, N. 55 W. At $8^h\ 20^m$, Kuru Tchai, a broad torrent bed, with a little rain-water in it. Halted at Beiat camp. Mounted again at 9^h, road N. 45 W. At $9^h\ 30^m$, Kizzel Kharaba, a ruin on the road. From Kizzel Kharaba, N. 50 W. At $10^h\ 30^m$ another tepeh, or ruin; $10^h\ 45^m$, large Beiat village; $11^h\ 10^m$, another large village. We have now lost sight of the Hamreen hills, which were on our left all day, by their running off more W. Toozkhoormattee now came in sight, bearing N. 20 W. About a quarter of an hour before coming to

Toozkhoormattee, we passed the torrent; it is called the Aksoo, and comes down from Ibrahim Khanjee. On our left, and distant a couple of hours, we saw the village of Yenijeh, which is on the present post-road from Bagdad to Taook. At $12^h\ 30^m$, P.M., having crossed the torrent, arrived at Toozkhoormattee.

April 29.—Halted at Toozkhoormattee. From the principal mound of ruins to the west of the town I had the following bearings.

Yenijeh, S. 71 W. Distant one hour. Niebuhr took an observation here.

Our house at Toozkhoormattee N. 67 E., one mile in a right line.

A ruined castle in the pass, N. 79 E.

Direction of Taook pointed out, N. 15. W.

Ditto of Imaum Door, S. 87 W.

April 30.—Still at Toozkhoormattee. In the evening, from the terrace of our house, took the following bearings.

Yenijeh, S. $67\frac{1}{2}$ W. True bearing, S. 60° 4′ W.

Taook, N. 24 W.

Ruined castle, S. 84 E.

Naphtha Pits, S. 67 E. ⊙ N. Limb. N. 65 W. at setting. Variation, 7° 16′ W.

May 1.—Left Toozkhoormattee at $5^h\ 30^m$, A.M.. Road, N. 15 W. At $6^h\ 45^m$, N. 30 W. We had the gypsous hills close on our right. On our left, a plain inclined down by a very gentle slope to the Hamreen hills, which were distinctly visible at the distance of between three and four hours. They appear to make a bend here, or advance from the W., the nearest part to us being indented like an embattled wall, and bearing N. 85 W. The Adhaym passes the mountains half an hour below this part, and below that again is Demir Kapi. After the indented or notched part,

the chain appears again to bend westerly. At 7h, N. 45 W. Here the gypsum range appears, but I believe does not really terminate, or rather it becomes a low range of gravelly hills, inclining towards the W. At 7h 20m our road N. 20 W. At 7h 40m the Minaret of Taook became visible. I went to a little hill, part of the gravelly branch, and had the good fortune to see both Taook and Toozkhoormattee at once, at the extreme N. and S. points of the horizon. Taook, N. 15 W.; Toozkhoormattee, S. 15 E. Hence also I saw that the gypsous range appeared suddenly broken down at its north extremity, the western edge of which sends out the gravelly line along which we have been travelling for an hour. On the east of the north abrupt termination, it sweeps off easterly. The intermediate space is a basin, filled with pebbles or gravelly hills. At 10h we reached Taook Tchai, which rises in Koordistan a little on the right of our proposed road, and passing by Kara Hassan is there turned off into several streams. It forms the Adhaym when full of water, but when drawn off for irrigation it scarcely reaches the Tigris.

We entered Taook at 10h 20m.

The Ziyaret of Zein ul Abedeen, on a mount, bore N. 65 E. from our house. Distant two miles.

May 2.—Marched at 6h 15m, A.M.; our road N., leaving the Kerkook road on our left to the foot of the hills. The Hamreen just in sight on our left. At 7h 20m arrived at the village of Jumeila. We now began to ascend the range of hills; that is to say, the western range of the fork, sent out by the Kifri hills, at the place noted in my journal yesterday. They run N. W. to the village of Matara, from which they take their name*, a place noted in a former journal;

* The elevation of the Matara hills is, I think, less than that of Hamreen.

they then pass by Tazee Khoormattee, and soon afterwards are said to lose themselves. We reached at $7^h\ 40^m$ a plateau, or extent of gravelly ruins in heaps or wild-looking furrows. Our road N. 50 E. At 8^h came to other ridges of inclined strata. Road N. 65 E. At $8^h\ 45^m$ reached a spot overlooking the plain or basin of Leilan, whence the hills slope gradually and gently to the plain. Here I got the following bearings—

Leilan, N., one hour and a half distant.

Tepeli, N. 45 E.

Piani, N. 60 E. In the hills, half a mile off.

At $9^h\ 30^m$ alighted; at $10^h\ 15^m$ mounted again, and $10^h\ 45^m$ arrived at Leilan. From the spot where I set Leilan N., the road did not go straight to the village, but bent a little, for which an allowance must be made. From the terrace of the house where we were quartered, I perceived Kerkook, which I carefully set with the surveying-compass of telescopic sight, several times, in order to be quite sure. The point I set was the castle-hill, part of the town below it was visible through the telescope.

Kerkook—Castle-hill, N. 24 W. +Var. 6° 38′ W.; true bearing, N. 30·38 W. Distance 10 geographical miles. The country between Leilan and Kerkook is a perfect plain. Tazee Khoormattee is three hours off. The high hill Kaoshan, I believe, or Karatchuk, bore N. 51 W. Just visible in the horizon. ⊙ north limb at setting, N. 64 W. Half a mile north of us the village of Yahyawa.

May 3.—We left Leilan at $5^h\ 30^m$ A.M., road N. 30 E., along the Leilan stream. In half an hour we reached the hills, which here rise at once from the plain into a plateau. On ascending the plateau our course was N. 70 E.

At $6^h\ 45^m$ our direction was N. 25 E., and so continued for the remainder of our march, having the Leilan water

on our left all the way. At $7^h\ 30^m$ we descended into a valley formed by a little stream, which rushes down to join the Leilan. Here we halted for half an hour, and then rode on, and arrived at Yusuf Aga's camp at $8^h\ 30^m$. Our whole stage, deducting the half-hour's halt, was two hours and a half.

May 4.—We mounted at $5^h\ 30^m$ A.M.; road N. along the valley of the Leilan water. At $6^h\ 15^m$, road N. 40 E. At $6^h\ 30^m$, N. 55 E. At 7^h, N. 25 E. At $7^h\ 20^m$, N. 60 E. At $7^h\ 45^m$, N. 80 E. At 8^h, N. 75 E.

We now left the Leilan, which has its source hard by, and crossed the range of hills going about N. W.; and what I call the plateau having risen gradually to near its summit, these hills differing in no respect from the plateau. Here the streams run down to Koordistan. At $8^h\ 50^m$ we descended by a direct but not difficult descent, N. 70 E., which in twenty minutes brought us to the first *landing-place.* Hence we descended by an extremely gentle slope, in N. 45 E., to Tchemtchemal. At 10^h halted at Tchemtchemal.

I had some good sights with the surveying-compass, and there was luckily a horizon which enabled me to take an amplitude for correcting the observations.

The observations were as follows:—

The pass of Derbent N. $54\frac{1}{2}$ E. Var. 7° 21. True bearing N. 47° 9′ E.

Summit of Goodroon, N. 60 E.

Keuy Sanjiak, over the Khalkhalan mountans, N. $22\frac{1}{2}$ W. Distant twelve hours in a straight line.

Derbent i Basterra, or Basirra, in the Karadagh mountains, S. $67\frac{1}{2}$ E.

Seghirmeh, S. 53 E.

Dilleo mountain, S. 39 E.

Ibrahim Khanjee, about S. 23 E.

Zenganeh, S. 49 E.

Gheshee Khan road to Kerkook, N. 87 W. Kerkook distant eight hours.

⊙ north limb at setting, N. 62¼ W. Var. 7° 21′ W.

We marched at $5^h\ 30^m$ A.M., N. 10 E., to join the Kerkook road. At $6^h\ 15^m$ we fell into the Kerkook road, and proceeded on in N. 75 E. The ground became more cut and furrowed as we advanced. The ravines, which are very deep, are made by innumerable little rills which flow from every part. I now begin to think that this *tract* proceeds parallel with the Bazian, and then runs off to the Zenganeh hills. At 9^h we arrived at Derbent

We left the pass at 9^h, and proceeded in N. 75 E. The valley soon opens, having the Bazian hills on each side. Goodroon mountain was before us, a little on our left. Our road lay along the foot of the hills on the right of the valley. At $9^h\ 45^m$, E.; at 10^h S. 75 E. At $10^h\ 5^m$ we turned into a branch of the valley, which is here very wide, in S. 35 E., to the village of Derghezeen, where we arrived at $10^h\ 15^m$. From the door of our tent the summit of Goodroon was N. 55 E., and an artificial mount, called Gopara, was N. 50 E. in the valley, at the distance of three quarters of a mile.

May 6.—Marched at $5^h\ 30^m$ A.M. We directed our course across the valley from the western side, where Derghezeen is situated, to the eastern hills, along the foot of which we afterwards kept. At $6^h\ 30^m$ we reached the direct road. From this point Derghezeen bore S. 43 W.; the village of Bazian, N. 60 W.; about two miles and a half off, under the west hills; our road S. 30 E. We kept the hills which bound the valley on the east, close on our left hand. At $7^h\ 10^m$, S. 40 E. At 9^h we turned off in

N. 75 E., and immediately ascended the hill, which we had kept on our left all day; and at $9^h\ 45^m$ arrived in the vale of Sulimania. Sulimania was visible under the hills which bound the valley on the E., and which are the range of which Goodroon is a part. Our road was now S. 50 E., and at 10^h we arrived at our place of encampment.

In the evening, from the door of the tent, I had the following sights with the surveying-compass.

Summit of Goodroon, N. 2 E.

Kerwanan, the ruin on the little hills which appear to close the vale of Sulimania on the north, N. 6 W.

Sulimania, S. 76 E.

The Avroman mountains (about the centre), S. 50 E.

Kilespeh, the artificial mount distant half a mile, S. 45 E.

May 7.—At $5^h\ 50^m$ A.M. we mounted, and directed our course towards the Goodroon chain, in an oblique direction. Our road lay over hills sent forth by the Goodroon range, and interrupted with valleys. At 8^h we crossed a broad but shallow torrent called Tchaktchak, which descends from Goodroon. In five minutes more we came to the Sertchinar. The Sertchinar is only separated from the Tchaktchak by a little eminence. On the east of Sertchinar, separated from it by a little hill, in like manner as it is from Tchaktchak on the W., is another stream, but less than either of the others. This and the Tchaktchak are only torrents, which are I believe dry in the summer. They all unite in the plain.

May 8.—Marched at $5^h\ 40^m$ A.M., and pursuing our way gently along the foot of the hills, with much ascending and descending, arrived at our camp before Sulimania at $6^h\ 40^m$.

Bearings of the Compass distances, &c. between Sulimania, Sinna, Bana, and back to Sulimania.

JOURNEY TO KIZZELJEE.

July 17.—Left Sulimania at 3^h 40^m, A.M., and took the Giozeh road to pass the chain of bare hills which bound Sulimania on the east.

We reached the foot of the hills by a gentle ascent all the way from Sulimania, at 4^h 15^m, and immediately began the ascent, first in the dry bed of a torrent for a few minutes, and then on the steep face of the hill. At 4^h 50^m, by a very steep path, we reached the summit; hence Sulimania bore S. 75 W.; before us was the plain—I call it so merely to distinguish it from the hills (for, strictly speaking, there was not a level spot in it) of Suarojik and Shehribazar, terminated on the south by a defile, whence either *our* mountains, or a branch of them, turned round and bounded it on the east*.

Our descent was N., along the east face of the wall; we arrived at the bottom at 6^h; thus the ascent occupied thirty-five minutes, and the descent one hour and ten minutes. The rest of our journey was N. 50 E.

We halted at Benawillee at 6^h 15^m, and mounted again at 6^h 45^m. At 7^h 30^m, descended a steep hill, and arrived at our *Konak*, the village of Gherradeh, in the district of Shehribazar.

July 18.—At 4^h, A.M. we set off, shaping our course

* This is the Kurree Kazhav, running towards Kizzeljee.

due E. to the hills, or rather mountains. At 4^h 30^m we went N. 50 E., on a ridge with a small dell on the left, and a very deep and large glen on the right, which glen runs nearly E. and W., and at its eastern extremity is shut up by a *col*, which divides it from another similar glen, and the south sides of both these glens rise at once into a high mountain, part of the range mentioned above.

Our road gradually ascended. At 5^h we reached the hills at an opening in them, corresponding with the *col* or east head of the glen on our right. Hence mount Goodroon bore N. 60 W.

We now descended by a steep road, and kept winding in a defile of the mountains. The general direction N. 50 E. At 6^h 20^m we alighted. Mounted at 7^h. Our road the rest of the way, N. 80 E. At 7^h 20^m, crossed the Tenguzhee river.

From the banks of the Tenguzhee we rose immediately by a very steep ascent, which occupied thirty minutes at *a good hard pull*. On our right was the Tenguzhee, which has cut a passage for itself through the mountain. The descent, which commenced immediately, for what we crossed was a ridge, occupied half an hour, but was more gradual than the ascent. Our level was consequently much higher. We now wound among the hills, ascending and descending, and at 9^h 40^m, having turned out of the road south for a few minutes, arrived at the village of Doladreizh. On our right, and not far from us, were the high mountains of Kazhan, or Kurree Kazhav. The face of the country was mountainous.

July 19.—At 3^h 45^m, A.M., mounted, and in a few minutes were out of the little valley of Doladreizh. The general direction of our road was a little S. of E., but we wound much among woods. We soon began a steep ascent; I think

the highest and steepest I had yet seen; we attained the summit at 6^h, the ascent having occupied forty minutes, for half an hour of which it was almost perpendicular. Hence the Kurree Kazhav mountain bore due W., and seemed to run in a S. E. direction. Goodroon reared its bare rocky head in N. 65 W., above all the other mountains. We immediately began to descend into the plain, through which meandered the river of Kizzeljee, which afterwards ran through a vale on our left, and taking a north course, goes through the district of Siwel, and discharges itself into the Kiupri Soo. Its source is at the foot of the Persian mountains; that of the Kiupri Soo is at Lajan. In about forty minutes we reached the foot of the mountain, which runs nearly N. and S. here, or rather N. W. and S. E.; and here the road branches into two, that on the left going N. E. to Beestan, the capital of the district of Kizzeljee, two hours off; and that on the right, about south to Ahmed Kulwan, the proposed place of our residence.

We rode S. along the foot of the hills. At $7^h\ 30^m$ we arrived at our cantonment under the hills, about one mile N. E. of Ahmed Kulwan.

FROM KIZZELJEE TO BEESTAN.

August 1.—We set off at $5^h\ 15^m$, A.M., and keeping the hills close on our left, at 6^h arrived at the river of Kizzeljee, where it forces itself a passage through the mountains. This place is N. from Ahmed Kulwan. We now left the mountains, and stretching across the plain, came to a line which branches out E. from them. Crossing this, we saw a vale, through which a river winds; a similar line of hills bound it on the other side. The river is called Tatan, or the Beestan river. Keeping the mountains we had just crossed

on our right, we arrived at 7^h 30^m at Beestan. Beestan lies N. 10 E. by the compass from Ahmed Kulwan. Banna N. 10 E. of Beestan, five hours distant.

FROM BEESTAN TO PENJWEEN.

August 13.—Left Beestan at 5^h, A.M.; and riding through the plain of Tatan, or Beestan, crossed the hills which surround it, and descended into that of Ahmed Kulwan, or the plain of the Kizzeljee river; crossed it easterly, and arrived at Penjween at 9, A.M., having been delayed a quarter of an hour on the way. From hence, our old station at Ahmed Kulwan bore N. 55 W., distant one hour's good pace of a horseman. The old castle of Kizzeljee N. 45 W. Caravans go in eight days from Penjween to Hamadan, to Sinna in four.

FROM PENJWEEN TO SINNA.

August 20.—I resolved on setting out for Sinna, in which I have for my object the visiting the chain of Zagros, with its hitherto unknown pass of Garran, and fixing the position of the capital of Persian Koordistan.

We set out at 5^h, A.M.

At 6^h we entered Persia. The Kizzeljee river soon disappeared to the right, behind the hills that now separate the plain, which turns more S. On ascending a little eminence at 7^h 30^m, we saw the lake Zeribar; in the background were the wild rocky mountains of Avroman.

Hitherto our general direction was about S. 70 E. Hence to Kai Khosroo Bey's tents bore S. At 9^h 15^m we arrived at the camp of Kai Khosroo Bey, about two miles S. of the lake. Surena bears N. Ardbaba, the peaked summit over Banna N. 10 W. The bare precipices of Avroman bear due S., and extend westward, overlooking Shehrizoor,

whose plains are separated from us by the hills which come down from Ahmed Kulwan to Penjween, and thence to the lake, and down to Avroman, which hills we have kept on our right all day.

Between Avroman and Zagros is a narrow valley, through which runs a direct road to Kermanshah, called the Shamian road. Its direction is S. 35 E. Through it runs a little river, which comes down from Garran.

The chain of Zagros is bare and high. It is visible at intervals from Ardbaba and Surena, which I am now satisfied are part of Zagros, N. 10 W., and N. to S. 30 E.

Hajee Ahmed, the part of Zagros to which the Jofs retire in summer, lies N. 60 E.

August 21.—Mounted at 5^h 30^m, A.M., and proceeded down the valley formed by a prolongation of the hill of Merivan on the S., and of the hills of Zeribar on the N., in the general direction noted yesterday, viz., N. 85 E., and 7^h 30^m arrived at Gueiza Kwera.

August 22.—We were off by 5^h, A.M., and proceeded through a hilly, but open country, till 6^h, when we came to the entrance of a narrow valley formed by two stupendous cliffs. The small river of Asrabad, or Garran, flows through the pass. It flows into the Diala. Our direction to the bridge, N. 70 W., thence S. 70 E.

At 7^h 50^m we came to the foot of a very steep ascent, still in the same direction, the road not winding much; at a slow progress it occupied us forty-five minutes in ascending. At 8^h 35^m we reached the top of the *col*, and almost immediately began to descend. At 9^h 5^m we reached the foot of the pass—halted. This pass is called Garran. The pass of Ardbaba to Banna is easier.

At 10^h 35^m we mounted again. Our road S. 70 E. At

11h, 20 E. At 11h 45m we came to a little river, called Kakor Zekria. It falls into the Diala. Hence N. 70 E.

At 12h 15m, N. 50 E. At 12h 55m we struck out of the high road up a very narrow valley, and at 1h 5m arrived at the village of Jenawera.

August 23.—Mounted at 5h 30m, A.M., S. 50. E. till we reached the road in half an hour. The general direction then S. 80 E. all day.

At 6h 50m an artificial mount in a narrow valley. After having ascended almost all the way from Jenawara, we descended about a quarter of an hour, and arrived at the foot of the descent at 8h. We immediately rose again by a very steep ascent, of which we attained the summit at 8h 30m, and had a fine view of the line of Zagros. The descent was inconsiderable.

At 9h 10m we arrived at the tents belonging to the villagers of Berruder, in a narrow valley.

August 24.—At 5h 30m, A.M. we mounted. Soon after leaving the village we crossed a pretty high hill. Our road all the day wound through very narrow valleys, among the hills, through which ran a little stream, whose course was *easterly*. It goes towards Gavro and falls into the Diala. The Kakor Zekria runs westerly. It goes to Shamian, and thence round in the direction of Gavro, and falls into the Diala.

At 8h we alighted on the banks of the little river. At 8h 40m we mounted again, and at 9h 40m arrived at the village of Doweisa.

Our stage to day was three hours and twenty minutes. The direction northward of east.

Sinna bears S. 10 E. of Doweisa, distance three farsakhs.

August 25.—Mounted at 6h 30m, A.M. The country

more open. The level, as we approached Sinna, descended to it. Behind the town it again rose, and after several breaks and hills, terminated in the high ridge of the Bazir Khani hills, running N. and S. The roads to Hamadan and Teheraun go over this range, which is of no great length.

We proceeded slowly. When we came near the town we turned off to the right to the garden of Khosrooabad, which is less than a quarter of a mile from the town, in S. 60 W. We arrived at the gate of the garden at $9^h\ 50^m$.

FROM SINNA TO BANNA.

August 30.—At $5^h\ 45^m$, A.M. we quitted Sinna, immediately after leaving which we rose, and continued gently ascending all the march. At 8^h, on our left, saw the village of Sarukamish. At $8^h\ 30^m$ began ascending the height of Allah u Khodah, whose summit we reached, by a gentle acclivity, at $9^h\ 45^m$. This mountain joins or forms the Bazir Khani range, and winds from Zagros, which we saw towering above all the other parallel ranges on our left. Before us were still hills; also on our right, or east-south-east. N. 60 E. of us were the plains of Ban Leilac in the distance, with the tops of some high mountains just appearing. Above us on all sides were craggy summits. We wound along the side of the hills for some time, and at $10^h\ 20^m$ began to descend by a very gentle descent. This mountain runs N. E. At $11^h\ 10^m$ we reached the village of Baienkho, in the province of Hassanabad. Our general direction to-day due N. (allowing for variation). Our stage to-day called four farsakhs, which I find in this part of Persia is more than the hour.

August 31.—Mounted at $5^h\ 40^m$. N. 45 E. to a dell. At 6^h, N. 15 W., up the dell. At $6^h\ 15^m$, N. 15 E., over

a hill. The rest of the way due N. At 9h 40m arrived at the tents of the villagers of Gulaneh. Gulaneh, a frontier village, between the provinces of Hasnabad and Kara Towrow.

In the evening got the following sights with the surveying compass; as also an amplitude for correcting them.

A table mountain. On the other side of it is the town of Bijar, the capital of the district of Geerroos, in Aderbijan, dependent on Abbas Mirza. Bijar, distant eight farsakhs. Mountain, bearing N. 77 E. This mountain is part of the chain of Aivan Serai. Kara Towrow, a long flat mountain, where is the capital of the district of the same name, belonging to Sinna, N. 42 E., five farsakhs. On the N., bounding the horizon, and coming round to Bijar, is the line of the Aivan Serai hills. Aivan Serai is a Koordish corruption of Ayub el Ansari, whose tomb they pretend is in these hills. Between us is a broken plain, looking like a troubled sea, that had suddenly become solid.

⊙ North limb at setting, N. 72 W.—Var. 7° 11′ W.

September 1. — Mounted at 5h 30m, A.M., and directed our course N. 70 W., to the hilly tract on our left. We had several ascents and descents. At 6h 50m, a very steep descent to the Kizzel Ozan. Its head is about two farsakhs off to the left, or W., in the Abbas Bey mountain. It runs easterly, and goes hence to Maiendoav.

Immediately after passing the Kizzel Ozan we ascended again. We are now evidently at a great elevation above the sea. All this part seems to be a plateau intersected by ravines.

At 8h 30m, N. 15 E., in a valley which gradually narrowed into a ravine. At 9h 30m we ascended the extremity of it; then N. 15 W. to the village of Kelekowa, situated in a valley, into which we descended, and arrived at the

village at 9h 55m. Passed through the village, and proceeding N. 40 W., up the valley, came to its termination, where the tents of the villagers were pitched. Here we halted at 10h 10m. We are now in the district of Hobetoo, and still on the Tabreez road, which we quit to-morrow.

September 2.—We mounted at 6h, A.M. The valley continues in a north direction, and through it runs the road to Sakiz and Tabreez. Our road lay over the hills which form the valley, in N. 70 W., in which direction we continued the whole of the day, though with some windings.

The country rose gradually, but very perceptibly, from the moment we left the village. We were on a plateau, and surrounded by craggy summits and lines of hills terminating in the plateau. One on our left adjoins Hajee Ahmed, and covers it from us. Hajee Ahmed is about S. W. of us, distant four farsakhs. All the line of hills appear to run N. E. and S. W. to Zagros.

At 8h we descended by a steep road, which occupied about a quarter of an hour, into a narrow valley winding between high hills, in which we continued the rest of the march. We alighted at 9h 30m at a little spring. Mounted again at 10h, and at 11h arrived at the village of Soormoosi, in the district of Khorkhoora.

September 3.—Mounted at 6h A.M., and continued winding in the valley about N. 60 W. At 6h 45m we left the valley, which continues on to Doulet Kalaa, and struck over the hills which bound it on the S. Much winding; first N. 80 W. We wound round the mountains. At 7h 30m we descended into a narrow glen, and immediately rose again; and at 8h 20m turned W., in which course we continued, winding considerably the rest of the way. At 8h 45m, we descended to a little stream called the Khorkhoora river. Tchaltchemeh, a considerable mountain, where the stream

which falls into the Kizzeljee rises, was on our left. Khosroo Khan, a chain of mountains, on the side of which, under the summit, is the village we are going to, before us. Sakiz is about N. W. of us, on the other side of the Khosroo Khan. The course of all the mountains is from S. W. at Zagros, to N. E., where most of them lose themselves in the plateau we have passed. Hence we ascended up the sides of a rocky glen, and at ten o'clock arrived at Kara Bokhra.

Sakiz, the capital of the district, is due N. of us, distant six farsakhs, by a very bad road; or seven, by a rather better one. It is on the other side of the Khosroo Khan mountains. From Kara Bokhra to Serkhuari i Shelal, the capital of Teratool, four hours. Thence to Beestan, four hours.

September 4.—We left the village of Kara Bokhra at $6^h\ 15^m$, A.M.; and, quitting the glen, ascended the hill which joins the N. side of it to the fort, in N. 25 W., which we attained in ten minutes. We then wound along the tops of the hills W. for five minutes, and then S. 35 W. At $7^h\ 5^m$ we began to descend in S. 20 W., and reached the bottom at $7^h\ 35^m$. Here we found ourselves in a narrow rocky valley among the hills, in which, and in its ramifications, we continued the rest of the day. The road continually ascended and descended.

From the mountains we saw mount Khelli Khan, with Zagros, or a part of it. From the foot of the mountains, S. 60 W. At 8^h we reached a village named Hajee Mahommedan; thence rising a little, we suddenly descended to the village of Soota. Here we stopped at $8^h\ 30^m$. At $9^h\ 45^m$ we mounted, direction S. 40 W. At $9^h\ 50^m$ N. 80 W. At $10^h\ 30^m$, S. 70 W. Here we descended, and crossed the little stream which occupied the bottom of the ravine, and at $10^h\ 55^m$ reached the village of Seifatala, where we halted. At $11^h\ 30^m$ we mounted again. At $1^h\ 30^m$ halted:

at 2^h mounted; and at 2^h 15^m, N. 40 W.; we arrived at the village of Meek at 2^h 45^m. Meek is in the district of Sakiz.

September 5.—At 7^h, A.M., we left Meek, and ascended a hill by a long path, which occupied ten minutes, to a point which bore S. 20 W. from the village. Here we wound the hill to the place from whence the descent to the village of Bayandereh commences. Halted. At 10^h 30^m mounted. At 11^h 45^m, having ascended considerably, we reached the top of the steepest ascent we had yet seen. It occupied above half an hour. It is called Kelli Balin, and is just a col joining two mountains, which are part of Zagros. The two mountains here form a valley, which goes to Banna. Our general direction to-day was S. 70 W.

At 1^h 15^m we arrived at the village of Surene. Surene is situated in a valley formed by two branches of Zagros. The west one seems to be the hill we crossed laterally, coming to the vale of Bayandereh. From the col to the village it is about S. 70 W.; it then turns off more south, and returns again to Banna. The three points which we saw from Ahmed Kulwan and Zeribar are about S. 50 W. from Surene, and Banna lies in N. 83 W.

September 6.—Left Surene at 6^h 5^m, A.M., and proceeded through the valley. At 7^h passed on our right hand the village of Bjae. Soon after the valley and mountains wound more southerly. At 7^h 35^m a pass opened through the mountains leading to Kizzeljee. At 9^h 35^m we arrived at our station at Ahmedabad, on the Ardbaba hills, part of the west chain of Zagros, just ten minutes' walk of a horse, S. 20 E. of Banna.

Our tents were a little way up the hill of Ardbaba, the peaked summit of which is just over us S. 20 W.

The following directions were pointed out to me from our Camp:—

Sakiz N. E.; distant six farsakhs.

Saook Boulak N. 10 E.; thirteen farsakhs.

Serdesht N. 25 W.; six farsakhs.

DEPARTURE FROM BANNA.

September 10.—We left Banna at $12^h\ 30^m$, P.M.; road N. 45 W., through the plain. At 1^h, entered a narrow valley. At $1^h\ 45^m$, N. 80 W., still in the valley. At $1^h\ 45^m$, W.; ascended a little ridge out of the road; reached the village of Swearwea at 2^h; S. 68 W. of us is a high curiously-shaped mountain.

September 11.—At $7^h\ 30^m$, A.M. left Swearwea; and returning to our yesterday's road, which we reached in ten minutes, we proceeded in N. 75 W. through the valley.

At 9^h, where a vale opened into it, we struck off our road in N. 15 W. to the village of Nweizhgeh, situated on the hill that bounds the vale on the W., which we reached at $9^h\ 30^m$; our road to-day mostly level.

Bearings at Nweizgheh:—

Ardbaba, pointed summit, S. 49½ E.

Place where our camp was, at Banna, S. 53 E.

Another pointed mountain, S. 70 E.

September 12.—We marched at $7^h\ 25^m$, A.M., and proceeded S. 15 W. to the road we had quitted yesterday, which we reached at 8^h. We then went S. 50 W., and soon began to ascend. At $8^h\ 40^m$, halted for twenty minutes. At $9^h\ 40^m$, halted again on the summit. The mountain we are crossing is called Bloo, and runs nearly N. and S.

At $10^h\ 30^m$, after a short halt, we mounted again; and

in a few minutes came to the top of the mountain, from whence we descend into the Bebbeh territory *.

Our descent occupied above two hours, with very little interruption: it was very steep. At $12^h\ 30^m$ we arrived at the bottom, at the Berrozeh, or Banna water. It separates Persia from Turkey. It runs N. a little W., and falls into the Altoon Soo, above the Karatcholan water†. We did not quit the river much, but kept it on our right. At $1^h\ 45^m$ arrived at the village of Merwa, in the district of Aalan. The mountains here run about N. E. and S. W. Beyond a cleft called Bree they increase in height; and under this height lies Beytoosh, in N. 35 W.

September 13.—Set off at 7^h, A.M., and immediately commenced ascending the hill, towards the summit called Gimmo.

At $8^h\ 15^m$ reached the village of Deira. Halted. Mounted again at $9^h\ 10^m$. We continued ascending, but gently; and at $9^h\ 45^m$ reached the highest part, which forms an Alpine summit. The spot is called Hazar Kanian or the one thousand springs. Innumerable springs start from the ground; those on one side run down to the N. towards the Berozeh water, while a little farther on they escape down to the S., and join the Siwel water. We are now in the district of Siwel, which began on our leaving the village of Deira.

We had attained the highest part of our ascent; but still at a considerable height above us was Gimmo, and its fellow summit. We continued along under them. No road could have been better chosen to give me a notion of the chains and connexions of mountains. Parallel with us was the Soorkeo range, which, as I suspected, forms the Kizzeljee,

* That is to say, out of Persian into Turkish Koordistan.

† The Karatcholan water joins the Altoon Soo near Shinek.

or Tariler mountain. It sends forth a branch, which sweeps round from the Serseer mount, and then joins or forms that on which we now are. Our road due S. all day. Behind, or S. of this, is the Kurreh Kazhav mountain, running about S. E. towards the Tariler. The country between broken hills, ascending to either range respectively. At $10^h\ 25^m$ we halted; the southernmost of the two summits was just over us. Gimmo just before Hazar Kanian. Detained till $11^h\ 30^m$. At 1^h we began descending, where the line of hills diminished before meeting Serseer; and at 2^h arrived at the village of Kenaroo, in the district of Siwel.

Serseer, due S. of us, distant about a mile. Our road to-day was along the back, or ridge, of the Siwel mountain.

September 14.—At $6^h\ 30^m$, A.M. we mounted; road due S., down a glen to the foot of Serseer. At $6^h\ 45^m$ turned out of the glen to cross the continuation of our chain of yesterday, where it joins Serseer in S. 30 W. At 7^h, descended to the Siwel river, which runs by the foot of Serseer, then turns N. a little W., and joins the Karatcholan river at Mawrutt; after which they both run to the Altoon Soo.

We continued in the same direction until 8^h, when we descended S. 10 W., into the plain of Shehribazar. We now recognised our old friend Goodroon, and the Giozeh hills bare and regular, extending like a rampart, as far as the eye could reach. On the N. W., high, rocky, and bare mountains, apparently connected with Goodroon, and running towards Serdesht.

At $8^h\ 40^m$ we descended into a deep valley formed by the Karatcholan river, where the town of Karatcholan, the old capital of Koordistan, was situated. We alighted at Sulimanava, a garden-house just outside the town.

N.B. The Siwel water is formed by the Kizzeljee and

Beestan streams. It runs by the north side of Serseer. The Karatcholan river is the same as the Tenguzee, which it joins in the direction of Doladreizh, and runs through the Kurree Kazhav mountains. Just opposite the site of the old city, it receives the Tchungura, which comes from Surotchik.

Bearings from Sulimanava, near Karatcholan :—

Karatcholan, S. 70 E., half a mile.

The top of Azmir road, S. 30 W.

Serseer (the centre), N. 65 E.

Goodroon, N. 75 W.

Koorka, a high round mountain, in the distance N. 43 E.

Koorkoor, N. 30 E. These are both connected with Azmir, and form the line we saw from Merweh. On this side is Ghellala and Shinek ; on the other Merga. Azmir runs to Khoshnav. Gavian is about N. 80 W.

The province of Shehrizoor winds round easterly.

Giozeh, or Azmir, touches Avroman, and then is said to run through Zehav to the Tauk.

The Kurree Kazhav begins at Giozeh, and slants south-east up to the Tariler.

September 15.—We mounted at $6^h\ 10^m$, A.M. Our road, after leaving the valley, or hollow bed of the Karatcholan river, ascended gently the whole way. At $7^h\ 30^m$ we reached the foot of Azmir, and in ten minutes began to ascend the steepest part, by a road which zigzagged up the face of the hill. At 8^h we reached the summit; our direction has hitherto been S. 35 W. We now went S. for five minutes, on a level along the top of the hill; and at $8^h\ 5^m$ began to descend, still S. At $8^h\ 30^m$ we reached the bottom of the principal descent, and proceeded still S., and descending gently through a narrow valley formed by the mountain. The level descends from the foot of the principal descent to

Sulimania, in about the same degree as it rises from the Karatcholan to the foot of the principal ascent.

At 8^h 50^m, S. 45 W., through an opening in the mountain, into the plain of Sulimania, in which we arrived at 9^h. Hence Sulimania bore S. 20 W. At 10^h we reached our tents at the Tcharbagh, or Pasha's garden, at Sulimania.

I have thus finished a journey productive of much advantage. I have inspected a most curious and interesting part of Koordistan, scarcely any point of which is known; and the routes I pursued, which often depended on mere accident, always turned out to be the best for giving me a general idea of the country, and the very ones I should have chosen to survey it, had I previously known enough to form a general plan of proceeding.

Journal of Bearings and Distances, &c. from Sulimania to Nineveh and Mousul, through Arbela.

October 21.—LEFT the Tcharbaugh at Sulimania at 6^h 45^m, A.M. Course N. 80 W. At 7^h 30^m, N. 60 W. At 7^h 45^m at the Tanjeroo, about a mile and a half below Sertchinar; it runs S. At 7^h 50^m, N. 80 W. At 8^h 30^m, N. 60 W. At 8^h 35^m, village of Barun-mirdeh: thence, S. 70 W., to the village of Kelespee, watered by a little stream going S., a little E., to the Tangeroo or Sertchinar river. Goodroon just opposite. The W. range of hills about two miles and a half off. They grow higher as they proceed southwards. Farther on, behind Goodroon, appears Koorkoor. Halted for the day.

Bearings, from our station, with the surveying-compass:—

Lower part of the Giozeh road, and Sulimania, S. 81 E.

Summit of Giozeh, S. 82° 30′ E.

The garden of the Tcharbagh, S. 80 E.

East extremity of the Avroman mountains. That part seen from Zeribar; which bore the same appearance hence, only it was brought in one with Zagros, S. 62½ E.

Hallebjee, about S. 46 E.
Khulambar, S. 50 E. } Not sure—direction pointed out.

The plain runs about S. E., winding.

Azmir, the summit, about N. 75 E.

A sharp point of Goodroon, N. 3 E.

Summit of ditto, N. 4 E.

Kerwanan, N. 20 W.

The place where to-morrow's road crosses the mountains, N. 65 W.

October 22.—Mounted at $6^h\ 20^m$, A.M. Course N. 70 W., on account of a morass. At $6^h\ 40^m$, N. 80 W. There is a road to Keuy Sanjiak which passes by Kerwanan, and keeps through Soordash, along Goodroon; distant fourteen hours. At $7^h\ 10^m$ came to Taslujee Mount. The ascent very gentle: the descent something greater; the vale of Bazian, into which we had now come, being lower than that of Sulimania. We arrived at the bottom at 8^h, but continued N. 80 W. till $8^h\ 10^m$.

At $8^h\ 10^m$, N. 20 W., keeping the hills close on our right. At 9^h, N. 60 W., across the vale to the line of hills which divide it. At $9^h\ 40^m$ reached the line of hills, and kept it on our left. Course N. 40 W.

At $10^h\ 25^m$ turned S. 80 W. to the village of Derghezeen. The division hills also turned nearly in the same direction, and soon gradually finished. We arrived at Derghezeen at $10^h\ 50^m$, and occupied our old ground.

Bearings with the surveying-compass :—

The flat or perpendicular crest set from Sulimania, whence it bore 65° 56′, and put down as Avdalan. N.B. Avdalan is a village, the *other* or Sulimania side of it. N. 32 E., to N. 22 E.

Goodroon, under the summit, N. 57 E.

Karadagh, highest summit, S. 39 E. Distance ten hours.

Seghirmeh, S. 34 E.

Derbend i Basirra, S 35 E. Distance five hours.

Keuy Sanjiak was in about N. 35 W.

Bitwein, N. 20 W.

One road to Keuy Sanjiak goes through Derbend i Bazian. Distance said to be little more than to Kerkook, or about fourteen hours.

Another road leads up the valley of Sulimania, by Kerwanan, along Goodroon, through Soordash, and out at Derbend, N. of the Derbend i Bazian, and called Derbend i Khalti-ban.

N.B. Both the Derbend and Taslujee hills join and terminate at Khalkhalan.

October 23.—Mounted at $6^h\ 30^m$, A.M., N. 20 W., up the valley formed by a small line of hills just behind Derghezeen, and another similar one opposite, also coming N. W. from Derbend, and running to Bazian. At $6^h\ 40^m$, N. 80 W. At $6^h\ 50^m$, S. 70 W. At $7^h\ 20^m$ passed through Derbend.

From the pass of Derbend we continued S. 70 W. Before us rose the little furrowed line of hills of Gheshee Khan, and Kara Hassan, running N. W. and S. E. On our right hand the level of the country sunk at once, as if it had fallen in, to the depth of more than one hundred feet.

At $7^h\ 35^m$ we descended into this bottom, in N. 25 W., and kept in it the remainder of the way. At $7^h\ 50^m$,

N. 40 W. At 8^h 20^m, the village of Sheikh Weisi. Here we found we had come a little out of our way, and we turned to S. 45 W. At 8^h 45^m reached the true road, N. 75 W.

At ten, N. 45 W. At half-past ten the village of Ghozalan. At eleven, S. 45 W. The level begins to rise again. Road broken and hilly. At 11^h 40^m, S. At 12^h 10^m arrived at the village of Ghulamkowa, in the district of Shuan. Time of the march five hours and forty minutes.

The Karadagh runs up to Derbend i Bazian, and thence, after running a little way straight, like a wall, it turns a little W., and forms the hill of Tchermala, which we left behind us. Thence it turns more W. and forms that of Khalkhalan, on our right. The road to Keuy Sanjiak is over Khalkhalan. The Karadagh diminishes in height all the way from the Seghirmeh, which is very high, and towers above all the other mountains, in the distance. Tchermala and Khalkhalan are inconsiderable.

Bearings, with the surveying-compass, from the height above the village of Ghulumkova :—

Derbend, centre of the pass, due E.

Summit of Goodroon, N. $76\frac{1}{2}$ E.

Karadagh, the saddle back, S. 50 E.

Dilleo mountain, S. 40 E.

Ibrahim Khanjee, S. 35 E.

Khalkhalan, the centre, N. 7 W.

The Kerkook hills appear hence like a flat plateau, descending by a step, broken and furrowed, into the tract of country between them and Derbend.

October 24.—Mounted at 6^h 15^m, A.M. Course N. 70 W. Ascended out of the narrow ravine in which Ghulumkova is situated. The whole country cut into deep abrupt ravines. We passed two very deep and difficult ones; the ascents

more considerable than the descents; and, still rising, we reached the village of Ghuilkowa, in the district of Shuan. From Ghuilkowa our road S. 70 W., winding along the tops of this furrowed and *hillocky* country, which resembles, and is indeed a continuation of, Kara Hassan. At 7^h 30^m a road branched off a little S. of ours to Kerkook. Our road still S. 70 W. At 8^h 15^m halted; Keuy Sanjiak hence due N. At 8^h 40^m mounted again; road N. 80 W. At 9^h 50^m arrived at the village of Kafar, in the territory of Kerkook. Here we quitted Koordistan. Time of the march, three hours and thirty-five minutes.

In the afternoon, from a mount behind the village, got the following bearings with the surveying-compass:—

The rock Avdalan—I could not make it out clearly; it was only pointed out to me—N. 85 E.

Kandeel, a part of Zagros, N. 25 E. Keuy Sanjiak in a line with it.

Goodroon, N. 85 E.

Derbend, S. 85 E.

Khalkhalan, centre of, N. 40 E.

⊙ North limb, at setting, S. 83 W. True amplitude, 14° 40′. Observations ditto, 7° 16′. Variation, 7° 24′ W.

To the S. of the Kybeer hills was quite a level surface, though furrowed and broken towards us. On the W. were two long, low lines of hills; those nearest to us were the Kybeer; those next to them, the Kashka Dagh, or Hamreen hills. Kybeer continued in N. W. Behind was Karatchuk. Hence to Khalkhalan an open horizon.

The waters here run to the Kerkook river, or the Khasseh.

October 25.—Mounted at 6^h, A.M.; road N. 30 W., descending into a valley watered by a stream. The valley

gradually widened out into the plain of Gieuk Dereh. At $6^h\ 30^m$, N. 60 W.; still in the valley. At $7^h\ 20^m$, village of Omar Bey Keuy. At 8^h entered the fine wide plain; road N. 60 W. The Kybeer hills, stretching from our left up before us; the plain extending to the foot. On our right a continuation of the broken hilly country we have just left, stretching N. W., as does also the Kybeer. The latter winds or bends a little.

At $10^h\ 30^m$ N. 35 W. Gieuk Tepeh, a village, and artificial mount on our left, due W., less than a mile from the road.

At $10^h\ 40^m$, N. 55 W. At $11^h\ 15^m$ another mount, close on our road. At $12^h\ 30^m$ arrived at Altoon Kiupri. We descended to the river over immense beds of pebbles. We passed over the high sharp bridge, then through the town, over the other bridge, and encamped on the flat open space to the N. W. or *right* quarter.

Time of march six hours thirty minutes.

October 26.—Marched at 6^h, A.M., N. 35 W., through the *area* left between the river and the broken hills, or higher country, which begins above Altoon Kiupri. At $6^h\ 20^m$ the road to Shemamik broke off on our left; our road N. At $6^h\ 30^m$ came to the termination of the area. At first detached sand-hills, then the level of the country rising; on our left furrowed, sloping up to Kybeer. On our right, at a greater distance, a continuation of the broken hilly country we had left, here called Hallejo Bistana, a province of Keuy Sanjiak. Behind this again the prolongation of the Azmir mountain; higher mountains peeping behind. The village of Makhsuma on our left, and close by us a little river, running into the Altoon Soo; thence N. 15 W. At $7^h\ 30^m$, N. At 9^h, N. 15 W. At $9^h\ 30^m$, N. At 10^h, N. 10 W. At $10^h\ 45^m$, the camp of Faris Aga, the chief of the Dizzei

Koords. At 11h 30m, halt. At 12h 30m, mounted again, road N. At 1h 40m came in sight of Arbela, bearing N. 10 E. At 3h 40m, arrived at Arbela, and encamped at Hajee Cossim Aga's kareez, or water-course, S. 60 W. of the town.

Time of the march, nine hours forty minutes.

Karadagh here appears to divide itself into two hills, but in the same line. The centre of one bears S. 20 W., the other, S. 50 W.

The Christian village of Ankowa, due N. two miles.

Shemamik, an old castle, which gives name to a district under Arbil, lying along the Tigris, S. 80 W., distant six or seven hours.

Kushaf, where the Zab falls into the Tigris, is twenty hours off.

The plain, in some places, gently undulating, but no elevations or depressions worth mentioning.

Mount Makloobe appears alone in the distance, bearing N. 46 W.

October 29.—Marched at 5h 45m, A.M., N. 60 W. At 6h 40m the village of Reshki on the left hand of the road. The country a little more undulating than that to the S. of Arbil. The mountains retire and form a bay eastward. They then advance again about the Zab to the westward. I can now distinguish several chains of mountains.

From Reshki we marched N. 20 W. At 7h, N. 60 W. At 7h 20m, village of Jalghamata, N. 20 W. At 7h 40m, N. 60 W. At 7h 50m, N. 30 W. At 8h, N. 65 W.

Weather cloudy, so I could not set the minaret at Arbil as I had hoped.

At 8h 45m, Girdasheer, a little fort, N. 60 W. This is called half way to the Zab. At 9h 10m, Little Girdasheer on the right of the road. Course N. 70 W. At 9h 25m,

S. 70 W. At $10^h\ 30^m$, W. Our level seemed now to descend. The Zab on our right. The village of Elbesheer on it. At $11^h\ 5^m$, the village of Kellek, on the high pebbly banks of the Zab. The opposite bank retires, below it advances, and this bank retires, leaving a plain of from one to one and a half miles in extent, in which the Zab divides itself into two or three streams. We descended into this plain in S. 40 W., and passing two branches not above a few inches deep, at $11^h\ 40^m$ arrived at the main stream, under the right bank. Crossed on a raft. On the cliff is the Yezid village of Eski Kellek, where we halted for the night.

The mouth of the Zab is at Kushaf, five hours off.

The junction of the Ghazir, or Bumadus, with the Zab, three hours off.

Bearings with surveying-compass.

A mount on the high bank of the Zab this side, called Zeilan *. The junction of the Bumadus is in this line, beyond the mount, in S. 33 W.

Kushaf and the mouth of the Zab, S. 30 W.

Elbesheer, N. 56 E. } one hour.
Hinjiroke, N. 60 E. } Both on this bank.

The frontier of Amadia is just above Elbesheer.

New Kellek, N. 62 E. The other bank.

A pointed summit of a mountain, said to be near Julamerk, where the Zab rises, N. 42 E.

The Bumadus, or Ghazir, rises about three hours beyond Akra, and joins the Zab three caravans, or two horseman's hours below Old Kellek.

October 30.—Marched at $6^h\ 25^m$, A.M. The country rises by two steps to its proper level from the river. We

* Where there are ruins of a town.

marched N. 60 W. for ten minutes, then having ascended to the level of the country, N. 35 W. At 7^h due W. The country between the rivers undulating, but not broken or abrupt. At 7^h 50^m we came to the Bumadus or Ghazir Soo. Like the Zab it has a high pebbly bank alternately retiring, and leaving a plain between it and the ordinary bed of the river. We still kept W. through this plain, with the river on our right; the village of Minkoobe was above on its banks. At 8^h 10^m we forded the river. The village of Zara Khatoon at a little distance below the ford. The W. bank is not so high as the E., and the country gradually subsides into an immense plain, perfectly level as far as we could see. From the river, N. 50 W.

At 8^h 30^m, N. 68 W. We have brought Mont Karatchuk in one with Makloobe, which it covers.

From the Bumadus we proceeded more rapidly than before. We arrived at the Chaldean village of Kermelis at 9^h 50^m.

The march from the Zab to the Bumadus is called two hours and a half.

From the Bumadus to Kermelis, two hours and a half.

Behind the village, about half a mile N. 80 W. of our tents, is a high mount. I ascended it to take some sights. I succeeded but indifferently, the evening was dusky and squally, distant objects were imperfectly visible, and the needle not very steady. I could have taken angles with the sextant had the atmosphere been clearer, and the sun visible. However this is not of much consequence, as the bearings cannot be much out for ordinary purposes; and for a more particular survey, I propose visiting this spot again, as it seems to be a good station.

From the mount, with the surveying-compass:—

Terjilla, a village on a height at the end of Karatchuk,

or Little Makloobe, on a rising ground, which is a prolongation of the mountain, one hour from Kermelis, N. 72 E.

Sheikh Emir, a village just below Terjilla, N. 76 E.

Shah Kooli, under little Makloobe, N. 68 E.

Mar Daniel, a ruined church, on the centre and highest part of Little Makloobe, N. 36 E.

Mar Mattei, half way up the Greater Makloobe, N. 15 E.

Highest part of Greater Makloobe, set from Arbil, N. 9 E.

Bartella, N. 20 W.

Our road to Mousul, N. 75 W.

Village of Karakoosh, S. 42 W.

October 31.—Mounted at 6^h 15, A.M., rode over the plain till 8^h, when the country became again unequal. The plain still continuing at a distance on our right. At 8^h 30^m, still higher ground; we lost the plain in every direction, and descended to a ravine, called Shor Dereh. At 9^h 40^m came to the beginning of the ruins of Nineveh. Shortly after came to a well; halted for ten minutes; then rode on, passing through the area of Nineveh, under the village of Nebbi Yunus, on our left hand. At 10^h 25^m we arrived on the banks of the Tigris; ferried over to Naaman Pasha's garden, S. of the town of Mousul.

Stage called four hours; we did it in four hours and fifteen minutes.

Route from Sulimania to Altoon Kiupri calculated.

SULIMANIA TO KILLESPEE.

Time. h.	m.	Course.	Distance. Miles.	Place.	Diff. Lat.	Dep.
0	45	N. 86 W.	2	..	+0·1	2·0
0	15	N. 66 W.	1	Tangeroo	+0·4	0·9
0	45	N. 86 W.	2	..	+0·1	2·0
0	10	N. 66 W.	0·5	Barunmirdeh	+0·2	0·4
0	45	S. 76 W.	2·5	Killespeh	−0·6	2·4
2	40				+0·8	
					−6	
					Diff. lat. + 2	

N. 87 W. Diff. lat. 0·2. Dep. 1.

KILLESPEE TO DERGHEZEEN.

0	20	N. 26 W.	1	..	+0·9	0·4
0	30	N. 86 W.	1·5	..	+0·1	1·5
0	50	N. 86 W.	2	..	+0·1	1·5
0	10		0·5			
0	50	N. 26 W.	3	..	+1·3	2·7
0	40	N. 66 W.	2	..	+0·8	1·8
0	40	N. 46 W.	2	..	+1·4	1·4
0	25	S. 74 W.	2	..	−0·6	1·9
4	25				+3·6	11·2
					−0·6	
					+3·0	

N. 75 W. Diff. lat. +2·7 Dep. 9·7 9 miles.

DERGHEZEEN TO GULUMKOWA.

Time. h.	Time. m.	Course.	Distance. Miles.	Place.	Diff. Lat.	Dep.
0	10	N. 26 W.	0·5	Up the valley to Derbent	+0·4	0·2
0	10	N. 86 W.	0·5	..	+0·0	0·5
0	30	S. 64 W.	1·5	Derbent	−0·6	1·3
0	15	S. 64 W.	1	To the sunken country	−0·4	0·9
0	15	N. 31 W.	0·5	To the bottom	+0·4	0·2
0	30	N. 46 W.	1·5	Sheikh Weisi	+1·0	1·0
0	25	S. 39 W.	1·5	..	−1·2	0·4
1	15	N. 81 W.	3·5	..	+0·5	3·5
0	30	N. 51 W.	2	Gezalam	+1·3	1·6
0	30	..	1·5	..	+0·9	1·2
0	40	S. 39 W.	1·5	Level begins to rise	−1·2	0·9
0	30	S. 6 E.	2	..	−2·0	0·2
			1·5	..	−1·5	0·1
5	40				+4·5	11·7
					6·9	3
				Diff. lat. .	2·4	11·4

Derghezeen to Derbent, N. 85 W. 0·2 2·0 2 miles.
Derbent to Gulumkowa, S. 84 E. 1·8 16·9 17 miles.

GULUMKOWA TO CAFFAR.

0	45	N. 76 W.	2	Giulkowa	+0·5	1·9
0	30	S. 64 W.	1·5	A road to Kerkook	−0·6	1·3
0	45	S. 64 W.	2	..	−0·9	1·8
1	10	N. 86 W.	3·5	..	+0·2	3·5
3	10		9		−1·5	8·5
				N. 85 W.	+0·8	
					−0·7	

Derbent, N. 88 E. S. 86 E. 8 miles.

CAFFAR TO ALTOON KIUPRI.

Time. h. m.	Course.	Distance. Miles.	Place.	Diff. Lat.	Dep.
0 30	N. 37 W.	1	To the valley	+0·4	0·3
0 50	N. 67 W.	2·5	In the valley to the village of Omar Bey	+1·0	3·2
0 40	—	2·5	The plain	+1·0	2·3
2 30	—	7	Gieuk Tepeh	+2·7	6·4
0 10	N. 42 W.	0·5	..	+0·3	0·3
0 35	N. 62 W.	1·5	A Tepeh	+0·7	1·3
0 15	N. 62 W.	3·0	..	+1·4	2·6
6 30		18		+7·5	15·5

N. 64 W. 17 miles.

Latitude of Caffar by observation 35° 39′ 00″

\+ 7′ 30″

Latitude of Altoon Kiupri 35° 46′ 30″

By observation . . 35° 46′ 1″

Error . 29″

From Mousul to Bagdad, by the Tigris.

Saturday, March 3.—Embarked on a kellek or raft, at the Pasha's garden, at 10 A.M.

Left Bank.		*Course.*	*Right Bank.*
	Left at 10.		
Yaremjee.	$10^h 40^m$		
		Minaret, N. 27 W.	
Yaremjee, N. 45 E., half a mile.	10 45		Mar Elia, N. 45 W.
	10 55	At the hills; an elbow of the river, which now runs S. 20 W.	Hills.
		Islands.	
	11 10	Minaret, N. 20 W. S. 35 E.	Abddurrahman Bey's kiosk on the cliffs.
Shemseddin Tepeh, like a smaller Yaremjee.	11 35	Minaret, N. 20 W.	
500 yards below it the village of Shemseddin, and close to it Kiz Fakhera.	12 0	Minaret, N. 20 W.	A village of the Albujuaree Arabs on the same cliffs.
The Shor Dereh of Lekler joins the river just N. of the Tepeh.		S. 70 E.	
Kiz Fakera, N.	12 15		Umukseer, another village of the Juarees. Soon after these cliffs seem to terminate, and another range begins; a valley between them; the village not near us.
	12 30	War. War of Kara Koyunli, large stones, now under water; it crosses the river diagonally, then returns to the hills in S. 40 W.	Albu Juaree, N. 70 W.
Kara Koyunli, a Turkoman village. The country hilly behind, or rather uneven.	12 45	S. 15 E.	Kibritli. Sulphur springs on the bank in the second range, after which that range slopes down and gradually terminates, and another begins.

Left Bank.		*Course.*	*Right Bank.*
Little hills.	1h 10m	S. 10 W.	
	1 25	S. 70 E.	Tel Aareig, on the right bank, but far off, a mount and village under the hills.
A village behind the little hills, called by the Arabs Hav Aslan, and by the Turkomans Yagtchee Kharaba, behind a kind of natural mount called Yagtchee Tepeh. Turkomans, close by a ravine of sulphureous water.	1 45	S. 45 E.	
		Islands and shallows.	
	2 10	S. 45 W.	Hills terminating or rather receding.
	2 25	S. 20 W.	
Nimrod's mount before us; a mount of a pyramidal appearance.	2 30	S. 20 E.	Tel Zebid, or Hamam Ali. Country rather open. Nimrod's Tepeh, having a pyramidal appearance, S. 20. E.
Hameira, a village. Hills.	2 35	Due S.	
	2 45	S. 45 E.	
		A new reach of the river.	
	3 10	New Reach.	
Hilly.	3 15	Tel Sebid, N.55W This reach of the river, which is S. 60 E., has been recently produced, or rather augmented, by the river, directing its principal current this way. It has cut down the hills on its E. bank. We now heard the roaring of the Aawazeh.	Hills.
Selamia, or Selami, just on the declivity of the hills, which then quit the river and run S.-easterly towards Karakosh, keeping on the W. of it. There was a large city here once. After Selami the country rather more open and level.	3 35	S. 70 W.	Another line of hills, coming from the N. W. and joining the river just below the Zikr ul Aawazeh.

Left Bank.	*Course.*	*Right Bank.*
Jireff, a small village.	Brought to at 4h, 200 yards above the Zikr ul Aawazeh Reach, S. 70 W.	Jehaina, a large village.

Both sides of the river highly cultivated all the way from Mousul wherever it was possible, and villages constantly in sight. I only note the principal ones.

March 4.

Sent the kelleks round the next reach, and set off on foot the first thing this morning to inspect the ruins of Nimrod, which I take to be Larissa. We had a walk of 45′, in N. 45 E., to the pyramidal mound. Traces of ruins, like those of a city, to be seen to the N. a little way, and to a great distance E. I ascended the mount, from whence I had the following sights with the surveying compass:—

Mar Daniel, N. 27 E.

Tel Sebid, N. 32 W.

The high mount of Keshaf, S. 11 W., three horse man's hours.

N.B. A catch of the Zab visible under Keshaf.

Seekh, a mount, two or three miles off, S. 56 E.

Tel Tchimma, or Trufle mount, S. 25 E., five miles.

Tel Gundiz, S. 30 E., three or four miles.

The bearing of the course of the Tigris, S.

Easternmost promontory of Karatchuk, S. 34 E.

Summit of Makloobe, N. 18 E.

Mar Mattei, N. 20 E.

The Dakhma, or Hallab, seen by us from the Pasha's garden at Mousul, N. 37 W.

Kurdek, S. 77 E., 3½ horseman's hours.

Karakoosh, N. 44 E.. 3 hours, just *over* and hidden by the Selami hills, which run off S. E.

Kidder Elias, or Mar Jirjees, a famous monastery of the Jacobites, due E., 2½ hours.

Tel Agoob, the smoke visible, N. 65 E., 2½ hours.

Omerakan, N. 30 E., 2½ hours.

Selami, N. 11 W., 1 hour.

We returned to where the kelleks awaited us, in S. 55 W., thirty-five more minutes moderate walking. We found them in a long reach, N. and S., about half in it.

At 12h 15m got under way.

Left Bank.	*Course.*	*Right Bank.*
Open.	12h 15m S.	Hills. Another range seems shortly to succeed these.
	1 25 River leaves the hills, and runs S. 80 W.	

Left Bank.	*Course.*	*Right Bank.*
	1h 30m Sikr, or Zikr Ismael. Another dyke or artificial impediment. We crossed it near its W. end, without difficulty, but with some dancing of the kellek. The water boiled considerably. It is either	
Open.	not so high, or has been more ruined than the Awazeh.	Hills.
	2h Tied up at the village of Shemoota, on the left bank, on account of the strong southerly squalls. Keshaf in sight, looking as considerable as the mount of Arbela. A little in from Shemoota, a mount called Tel Sitteihh.	
	4h 12m Left Shemoota.	Hills.
		Jibel Jaif.
Open.	4 20 W. to Jibel Jaif.	
	4 30	Tel Sitteihh, N. 15 E., several other mounts in sight.
	4 40 S. 45 W., broad and with islands.	
	4 45	At Jibel Jaif, at a place called Top Kalaa.
	Then S. Steep cliffs of Jibel Jaif close on the river, which is here narrower. Nimrod, N.	
	5 0 Island in the Tigris.	Sulphur springs in the cliffs, which are of layers of sandstone, and ruinous.
	5 9 S. 30 E.	
First mouth of the Zab. There are two, separated by a pebbly island. The clear blue waters of the Zab boil up and repulse the muddy stream of the Tigris. Keshaf, 1½ mile up the S. bank of the Zab.	5 13 Both branches join.	
	5 25 Tied up just below the second mouth of the Zab, on the pebbly bank. Keshaf, 1½ mile N. 45 E. of us.	

March 5.

At $10^h\ 30^m$ A.M. I got an observation for the time, and at noon was fortunate enough to get a great many circum-meridian altitudes. Just at that time some smoke ascended from Kyara, which enabled me to set it in S. 15 W., said to be five hours by the river. Eski Keshaf, S. 30 W.

At $12^h\ 15^m$ P.M. we got under way.

Left Bank.		*Course.*	*Right Bank*
High; a bed of concretion, near 15 feet thick, resting on a basis of sandstone, in some places just visible above the water. The ground above unequal.	$12^h\ 15^m$	S. 30 W.	Hills terminate gradually at their point Murshek, the burial place of the ancestor of the Albu Selman Arabs, marked by a rude monument.
		Island. Our passage by the left bank.	
Eski Keshaf, a ruined village.	12 35		Open.
	12 30	E.	
	12 55	S. 45 W.	
A mount.	1 0		Tullool Nasir, low mounds, as of ruins. Jeheish Arabs.
		Karatchuk in all its length, from S. 85 E. to S. 45 E.	
	1 5	S. 20 W.	
	1 10	S. 10 W., end of the island.	
Tel Sheir, close on the left bank.	1 15	S. 45 E.	Line of hills, cut down by the water, afterwards more open.
	1 30		
		Sultan Abdullah, S. 25 E.	
	1 45	S. 45 W.	
	2 0	E.	
	2 15	S. 10 W.	
Sultan Abdullah, on a mount.	2 20	S. 40 W.	
Remains of the village of Deraweish.			
		River broad.	
Unequal ground.	2 52	N. 80 W.	
	3 10	S.	
Mekook, a mount, with some mounds about it, like Nimrod, but of less dimensions.	3 23	S. 40 W.	
		River here seems once to have run more easterly. High and dry banks now taking that direction.	

Left Bank.	*Course.*	*Right Bank.*
Open, verdant, and level.	The Minshar rapid, or breakers.	Open, verdant, and level.
	$3_h\ 30^m$ S.	
	3 45 Stop for the night on the right bank, near Kyara.	

Bearings from the Station.

Sultan Abdullah, N. 57 E.

Mekook, N. 80 E.

Kybeer hills, S. 68 E.

Karatchuk, S. 84 E. to N. 65 E.

Kyara; naphtha springs in the desert, S. 43 W., distant 3 miles.

The reach of the river, N. 35 E., S. 35 W.

Umursek, opposite the mouth of the Zab, N. 56 W.

On the right bank, a fine open verdant country. In the horizon hills, probably the Hamreen, some broken lines of hills nearer. One very straight line, beginning N. 22 W. of us, distant about 3 miles, and running up in N. 35 E., farther than I could see. A little building on hills, coming from the N. W. to S. E., bearing S. 62 W., five or six miles distant.

Left bank, something like the country above Mousul, not quite so much furrowed, except towards the water. The high country, or now dry bank, sweeping more E. than the present channel of the river from the top of the reach, and returning to it at the end about half a mile lower down than our station. Surface of the country pretty level and open.

March 6.

Got under way at $5^h\ 25^m$, A.M. I did not begin to observe until $8^h\ 22^m$.

Left Bank.	*Course.*	*Right Bank.*
Tel Jeloos, a mount just behind us.	$8^h\ 22^m$ S.	
	Broad; many channels. Open country all around; the left bank the flattest. Some brushwood; all around beautifully verdant.	
Tai Arabs.	8 30 S. 45 E.	
Large encampment of Arabs.	8 45 S.	
	8 55 S. 30 W.	
	9 15 Kyara, N. 10 E.	
	S. 40 W.	
	9 25 S. 20 W.	
	Line of the Hamreen hills in front of us.	

Left Bank.	*Course.*		*Right Bank.*
	9h 40m	S. 60 W.	Some broken hills.
	9 45	S.	
	9 55	E., Great confusion of islands and passages.	
	10 10	S. 20 W.	
	10 16	Stop on the left bank.	
	11 10	Got under way. S. 20 W.	
	11 25	S.	
	11 36	S. 40 E.	
	11 45	S.	
Tulool Agger. Three mounts. Arab encampments.	11 55	S. 20 E.	
	12 5	S. 20 W.	
A little jungle.		A boiling current and whirlpools, called Kharbata, formed by large stones beneath.	
	12 15	S. 20 E.	
		Very rapid; ruins begin with the mount, called Toprak Kalaa.	Toprak Kalaa, a mount of earth, surrounded at the foot by a ruined wall. Here the territory of Mousul ends on the W. side.
Tai Arabs.	12 35	End of ruins. Many channels in the river.	
Level and open, and as green as an emerald.		S. 20 E.	
	12 45	S. 55 W. down to the Hamreen hills.	
	1 4	Turn sharp, S. 45 E. along the Hamreen.	Hamreen hills; an eddy formed here, called Khanuza, much dreaded when the river is high, and the current rapid.
	2 0	Leave the Hamreen; course E.	
A line of low hills, running a little S. of E.	2 30	Rounded into S. 40 E.	
	2 33	Nemla.	
	2 37	Ferraj, a rapid.	

Left Bank.	*Course.*	*Right Bank.*
	2h 45m The Hamreen hills again, but not very close to their feet.	
	Course S.	
A long and low mount, on it the tomb of an Al-bodish Sheikh.	3 0 S. 30 E.	
	3 9 S. 40 W.	
	3 20	Muk'hol Kalaa. Hamreen visible through an opening in the hills, on which it stands, which are called the Muk'hol, or Khanuza hills; they run in front of the Hamreen, and are like them in every respect, except that they serpentine more, the Hamreen being pretty straight in their course.
Flat, green, open country.	Rounded up into E.	
	3 35 Treisha, a rapid. S. 70 E.	
	3 54	A curious bank, cut down by the river.
Small hills.	4 26 S.	Open country to the Khanuza hills.
	4 43 Tied up for the night on the right bank, just opposite the mouth of the little Zab.	

Sights with the Surveying Compass.

Mouth of the Zab, S. 42 E., the breadth of the Tigris between us; the W. bank of the Zab formed by hills. These are the hills which have formed the left bank of the Tigris for the last twenty minutes. On the E. bank of the Zab the country is quite flat and open.

Muk'hol, N. 62 W.

El Fath'ha, S. 22 E.

S. 75 W. of us, the Khanuza hills seem to terminate.

March 7.

Left Bank.	*Course.*	*Right Bank.*
	5h 45m A. M., got under way, turned into S. 45 W.	
Open.	6 0 Kelab, a rapid and whirlpool, dreaded by the Kelleks.	

Left Bank.	*Course.*		*Right Bank.*
	6h 15m		Termination of the Khanuza hills on the Tigris; interval between them and the Hamreen hills, filled with a confusion of mounts and debris, tossed up in the most fanciful and unsightly manner. These continue to the front of the Hamreen on the river.
	7 0	Musahhaj.	Hamreen; Musahhaj before it.
		S. 15 E.	Keep the Hamreen on the right.
Tel Hamlia, a small mount, just opposite Jebbar.	7 40		Jebbar Kalaasi, or Kalaat ul Jebbar, the Tyrant's castle. A ruin, a little way up the Hamreen.
	8 25	Under the Hamreen. Stop on the right bank near one hour, below Jabbar, at which it was impossible to bring the kellek to.	
	10 20	Got under way again.	
Left bank grows uneven.		S. 45 E.	
	10 30	S.	Very high earthy cliffs, evidently debris from the Hamreen, which are about one mile from the water.
	10 52	E.	
	11 0	N. 60 E.	
Strange unsightly sandstone hills and mounts. Tel Dhahab just below us.	11 15	Obliged to bring to, on account of the violence of the wind. I availed myself of the stoppage to get an observation.	
		Fat'hha, S. 15 S., about two miles in a straight line.	
The same curious heaps continue.	1 25	Off again.	

Left Bank.	*Course.*		*Right Bank.*
Tel Dhahab.	1h 36m	S. 10 W.	
An Arab tomb on a hill.	2 2	Fat'hha, S. 25 E.; but the river makes one or two short turns before the passage.	
	2 15	Breij; a rock and bad rapid, at a turn in the river, close to the left bank.	
In the pass on the left, among debris of the Hamreen hills, naphtha and nitre springs.	2 31	El Fat'hha, the pass through the Hamreen; the river runs through in S. 30 E., and is about 150 yards wide.	
	3 0	A place where the river forms many islands.	
		S. 10 W.	
Some low hills. Hamreen running down on our left.	3 32	S. 50 W.; river broad. Many islands.	Country pretty open, but not very low or alluvial-like.
	4 11	S.	
Leg-leg. Concretion hills, and strong current.	4 30	S. 30 E.	Albu Mahommed Arabs.
		We have had good going from the pass; all day before extremely bad, on account of the high and contrary wind, which has now abated.	
	5 15	S.	
	5 55	Brought to for the night, at an island. Hamreen visible to a great extent.	Khan Khernina, S. 60 W.; two very considerable tepehs or mounts, and close under them large ruins: a very curious place.
		El Fat'hha bearing N. 5 E.	Just south begins a low range of hills, or rather elevated strip of country, with a flat surface, called Jebel Khernina. It runs to Tekreet.

Left Bank		*Course.*	*Right Bank.*
		March 8.	
		Got under way at	
		45m high S. E. wind.	
	7 30	when I began to observe, Fat'hha bore N. 10 W.	
		Course S.; very slow going.	
	7 45		At the Khernina hills.
		S. 40 E. Fat'hha N.	
Some water-wheels and cultivation on the islands and left bank, belonging to the Jowari Arabs.		Hamreen on both sides, extending from N. 25 W. to N. 60 E.	
	8 5	E.	
	8 20	S. 60 E.	
	8 40	S. 35 W.	
		El Fat'hha, N. 10 W.	
	8 55	S. 30 E. Our going extremely slow and difficult.	
	9 0	S. 65 E.	On the Khernina hills, the tomb of Kereim Abu Khalkhal, a son of Imam Mousa.
	9 5	E.	The Khernina hills from this make a turn more southerly, and then sweep round again.
	9 55	Stopped, or rather driven by the wind against the left bank, where we stopped till 4h 15m.	
		Tekrit, S. 5 W.	
		Abu Khalkhalan, S. 85 W., 1 mile. The reach, S. 45 E., ½ mile.	
Water-wheels belonging to the Albu Mahommed Arabs.	4 15	Got under way. S. 45 E.	
	4 20	S. 70 W.	

Left Bank.	*Course.*	*Right Bank.*
	4h 50m Khalkhalan, N.	Khernina cliffs again, if pebbly soil; about one hundred feet high.
Open country.	Hamreen in sight	
	4 55 S.	
	5 0 S. 45 E.; river at least 1 mile broad. Open country.	
	Islands.	
	5 7 S. 20 E.	
	El Fat'hha, N. 10 W.	
	Tekreet about S. 10 E.	
	5 15 S.	
	5 30 At Selwa, the cave of the Syren, in the Khernina hills.	

El Fat'hha, N. 10 W.

A cape in the Khernina hills, which, from the Selwa, make another bend in, and return again near Tekreet; that is, in fact, only the country cut down by the water, the river having evidently at one time passed by them. From Selwa our course S.

5h 40m S. 10 W.

5h 50m A violent squall from the W., which drove us on the E. bank. The squall lasted so long that it was not worth while to get under way again after it was over. The ruins of Tekreet begin a little below us, on a high perpendicular cliff.

March 9.

5h 30m	Got under way.
6 0	Tied up, on the bed of pebbles before Tekreet.

Alhadr is two long days off, in N. 30 W.; said to be W. from Kyara.

Saw the pyramid, or rather, cone of Door, S. 8 E. 4 hours.

The Hamreen visible from N. 20 W. to N. 70 E.

El Fat'hha, N. 10 W.

A caravan just leaving Tekreet for Kerkook. It sleeps at the Hamreen, and the next day arrives at Kerkook.

Left Bank	*Course.*	*Right Bank.*
	12h 15m Left Tekreet.	
	The Tekreet reach of the river, S. 60 E.	
	12 20 S. 30 W.	
	12 50 S., at the cliffs again.	
Open and level.	1 11 S. 30 E.	Cliffs.
	1 21 S. 70 E.	Auja, a little stream coming down through the cliffs. The cliffs continue their own line, and leave a flat country between them and the river.
	1 50 S.	
	Hamreen perfectly clear and distinguishable.	
Islands cultivated; behind them undulating country.	1 55 S. 15 W.	
	2 15 S.	
	2 31 S. 60 E.	Islands; behind them the cliffs.
	Tekreet, N. 10 W.	
	Hamreen visible beyond Tekreet.	
Undulating pebbly country.	2 40 S. Island.	The Khernina cliffs a good way in.
Imam Door.	2 55 River broad. Islands.	
	3 5 S. 30 W.	
	3 10 Hheimra, a Zikr, or obstruction, not extending far from the left bank.	
	3 15 S.	
	3 20 S. 30 E.	
	3 24 Ruweiahh, a Zikr just like Hheimra.	
Pebbly high banks.	3 30 S.	
	3 35 S. 30 W.	
	3 40	Tel el Mehaji; considerable tumuli, some way in.

Left Bank.	*Course.*	*Right Bank.*
A Nahar; said to be a canal dug by King Solomon, and to go as far as Howeiza.	3h 47m S.	
	3 50 S. 20 E.	Islands.
	4 5 S. 45 E.	
Eski Bagdad, on the high pebbly cliffs.	4 25	
The pebbly hills suddenly turn in, and make a sweep easterly.	4 25 S. 30 W.	Islands.
	4 35 S.	
Eski Bagdad still on the cliffs; heaps of rubbish.	4 40 S. 70 E.	Island.
High cliffs again.	4 55	
	5 5 S. 10 E.	
Still ruins.	5 10	
	5 27 Mosque of Samara bears S. 10 E. Course S.	
Still ruins.	5 35	Islands.
Square enclosure, called Thinars; seems to be the end of the ruins.	5 40 S. 55 E.	Islands.
	5 50 S. 20 E.	
Pebbly hills run inwards.	5 55 S. 45 W.	
Island.	6 0	Kabr u Seid; a lump of concretion, forming a rapid on the right bank.
	6 10	Some more lumps, said to be the remains of the bridge of Ashek.
Hawil-ubsat.	6 20 S.	Ashek.
	Samara, S. 35 E.	
	7 20 Samara.	
	March 10.	
	12 35 Got under way.	
	S. 10 E.	
	12 50 S. 30 W.	
	1 0 S. 30 E.	
Ruins.	1 20 Samara, N.	

Left Bank.	*Course.*	*Right Bank.*
Nahar el Ersas, the head of the Nahrawan canal. On it a square brick building, seemingly of the age of the Caliphs.	1h 51m S. 30 E.	Mouth of the Dujjeil, a little below that of the Nahrawan.
	2 0 S.	
	2 12 S. 50 E.	Istablat; mounds of ruins.
A place called El Sanam the Idol, or Nabga.	2 38 Stop.	
Sassanian ruins, at Gadesia, or Kadesia. Samara bore N. 20 W.; the building at the mouth of the Nahrawan, N. 40 W. The Nahrawan runs at the back of Kadesia, at about one mile distance.		
	4 15 Got under way again.	
	S. 30 E.	
	4 38 E.	
	4 50 Brought to on the left bank. Building at the mouth of the Nahrawan, N. 35 W.	
	March 11.	
	5 35 Off. Began to observe at	
	7 37 Course S. 30 E.	
	7 55 N. 70 E.	Beled, the principal village of Dujjeil. Minaret and date-trees a little way in from the bank Ghowadir.
	8 15 E.	
	8 25 S. 70 E.	
	8 40 S. 80 E.	
	8 45 S.	
	9 0 S. 30 E.	
	9 14 S. 20 W.	
Misrakjee Khan, which we have long past, bearing north.	9 20 S.	Khan i Seid. Tomb of Seid Mahommed a little below it.

Left Bank.		*Course.*	*Right Bank.*
	$9^h\ 40^m$	N. 70 E.	
		The river all the way this morning has wound greatly, and formed a great many islands and channels.	Steep banks of pure mould. We are now in the alluvial country; not a pebble to be seen.
	9 50	N. wind high.	
	10 10	Stop.	
		Khan i Seid, bearing N. 20 W.	
	11 30	Off again, N.	
Misraga, high alluvial banks.	11 45	N. 60 E.	
	12 20	S.	
	12 40	S. 30 E.	
	12 51	S. 50 E.	
The junction of the Adhaym and the Tigris. The Adhaym is the trunk stream that receives the Kerkook, Taook, and Toozkhoormattee waters. Now about one hundred yards wide.	1 0	E. Stop.	
	1 30	Got under way again.	
		E.	
	2 0	N. 70 E.	
	2 20	S. 10 E.	
		Very slow going. Scarcely any current.	
	3 25	S. 50 E.	
Zemboor.	3 40	S. 20 E.	
	3 54	S. 70 E.	
	4 15	S.	
		Date-trees on the Khalis in sight.	
	4 20	S. 20 W.	
	4 32	S.	
Before us Tel Khumeisia.	4 40	N. 70 E.	
	4 50	E.	

Left Bank.	*Course.*		*Right Bank.*
	5^h 5^m	S.	
	5 20	S. 20 W.	
Tel Khumeisia a little behind us. River makes a great bend east.	5 25	S. 30 W.	
	5 30	S. 80 W.	
	6 0	Brought to for the night at Sindia, the first village of Khalis.	
		Here we found our yacht. We got on board at night.	
		March 12.	
	5 30	The yacht got under way.	
	7 30	When I came on deck, we were going S., and just below the village of Mansooria. Direction of Sindia pointed out to me in N. 10 E.	
	7 45	The followiug villages inland :—	
		Jedidat ul Aghawat, E.	
		Aliabut, N. 70 E.	
		Doltova and Aliabut in one, N. 55 E.	
		Jezzani, S. 70 E.	
	8 0	Course S. 45 E.	
	8 25	S. 45 W.	
	8 40	S. 60 W.	
	9 0	Aground.	
	9 20	Off again. S. 10 E. A long reach.	
	10 0	Yenghijeh.	
	10 20	S. 20 W.	
	10 55	S. 60 W.	
	11 10	N. 60 W. ; long reach.	

Left Bank.		*Course.*	*Right Bank.*
	11h 30m	S. 40 W. Yenghijeh, N. 80 E.	
	11 35	Aground again.	
	11 50	Off again. S. 40 W.	
	12 10	S. 20 W.	
	12 35	Slow going.	
	1 5	S. 20 E.	
	1 15	S. 35 E.	
	1 40	S. 30 W.	
	1 50	W.; very slow going.	
	2 20	S. 70 W.	
	2 45	S.; good going again.	
First of the Bagdad gardens.	3 0	S. 20 E.	
	3 10	S. 35 W.	
Open country on both sides.	3 25	S. 10 W.	
	3 35	Kazemeen village S. 10 E. The old canal, extending farther than I could see, N.	
	3 40	S. 45 E.	
	4 0	Driven against the high bank.	
	4 15	Off again. S. 20 W.	
	5 0	At the Nuwaub's garden, then E.	
	5 45	S. 15 W.; the reach of Imam Aadhem or Aazem.	
	6 0	E.; the Pasha's garden-reach.	
	6 5	Opposite the Kasr.	
	6 20	S. 20 W.	
	6 30	S. 45 E.; the reach into Bagdad.	

From Bagdad to Bussora, by the Tigris.

Left Bagdad for Bussora, *May* 11, 1821, Wind S. E.

Left Bank.		*Course.*	*Right Bank.*
	7h 30m	got under way.	
		S. 45 E.	
		River nearly at its highest.	
	7 45	round into S. 25 E. from the Bastion.	
	7 50	S. 20 W.	
Islands.	8 0	S. 45 W.	
	8 10	W.	
	8 30	S. 45 W.	Islands.
Islands still.	9 0	at the right bank, then S.	
	9 5		Shat el Aateek, an old branch of the river, now only full at high water, or when the river is full, and then even shallow.
Islands.		E.	
		Kazemeen, N. 25 W.	
		Zobeide, N. 10 W.	
	9 20	N. 70 E.	
	9 30	N. 45 E.	
	9 40	Dhunnana, from whence at	
	9 45	round into	Island.
		S. 70 E.	
	10 5	N. 45 E.	
Hindia.	10 25	round into S.	
	10 35		Outrey's garden.
Hajee Abdulla Aga's garden.	10 50	S. 10 E.	
	11 10	S. 30 E.	
	11 20	S. 45 E.	

Left Bank.	*Course.*	*Right Bank.*
	11h 40m E. to the Diala.	
	1 0 At the Diala.	
	5 30 Anchored at our old station.	
Tauk Kesra.	Station near Hodheifa, at Tauk Kesra.	
	May 12.	
	5 0 Got under way.	
	6 0 S. 45 W.	
	Tauk, N. 35 E.	
	6 15 At the mouth of the canal called Abul Hiti, I believe to be a cut from the Nahar Malca.	Abul Hiti.
	From Abul Hiti rounded gradually by S. into S. E., and then E.	
	6 45 N. 10 E.	
	6 55 N. 45 E.	Hharrea, scattered mounds of ruins to a great extent.
	7 20 N. 20 E.	
The Bostan, or end of the ruins of Tauk Kesra.	7 30 N. 10 W.	
	7 35 Rounded into E., and then S. 40 E.	
	8 to 8h 45m Could not disengage ourselves from the left bank.	
	8 50 S. 20 E.	
	Tauk Kesra, N. 50 W.	
	9 30 Turn gradually into S. 45 W.	
	10 0 S.	
	10 15 S. 45 E.	Al Hammam, ruins scattered about.
	Tauk Kesra, N. 25 W.	

Left Bank.		*Course.*	*Right Bank*
		This reach called El Lei.	
	$10^h\ 30^m$	S. 70 E.	
	11 15	E.	
	11 20	N. 60 E.	
	3 0	E.	Long lines of ruins, or the remains of a canal called Davar. Query: is this the Nahar Malca ?
	3 30	N. 45 E.	
	4 0	Brought to for the night.	
		May 13.	
	4 30	Got under way.	
	6 15	We had turned from S. W. into N. 45 E.	
Low and marshy.	6 45	Ruebia.	Ruins.
	7 30	N. 70 E.	
	8 10	S. 45 E.	
Ruins; many mounds with a fragment of wall, called Taj.	8 45	S. 25 E.	
	9 0	S. 20 W.	
	9 20	S. 30 W.	Haddara; ruins.
	9 45	We had rounded into S. 45 E.	
	10 0	S. 80 E., a long reach.	
	10 50	N. 45 E.	
	11 30	Rounded into S. 20 W. from N. E.	
		Detention of 20 minutes, then S. 35 W.	
	12 45		Zor Abdalla great ruins.
Dakhala.		Thence round S. S. E. and E. into N. 45 E.	
	2 30	S. W.	
	3 0	W.	

Left Bank.	*Course.*	*Right Bank.*
	4h 0m S.	Zoweiya, an immense collection of ruins, extending as far as the eye could reach in the desert, and down the bank of the river.
	4 25 S. 45 E.	
	4 30 N. 45 E.	
	4 35	Humeinya ruins, seemingly a continuation of the Zoweiya.

River now N., sweeps round, making a peninsula. Boats in sight N. W., where we have come from, and S. E. where we are going to. The reach we are in, N., and pretty long; detained 10m. In rounding into the next reach again, detained a few minutes. A fine breeze N. W. At 5h 20m we rounded; and at

	5 45 Came to.	
	8 30 Got under way.	

May 14.

Fine night; made good way; at daybreak the Hamreen visible.

	6 15 S. 15 W.	
	7 0 N. 65 E.	Ishan; mounds of ruins.
	8 0 Rounded into S.	
	8 30 S. E.	
	9 30 E.	Buzheila, a mud fort.
Dawar Arabs.	11 0	
	5 0 In the reach where Jumbul the bridge is, S. 45 E.	
	5 30 E.	
	5 45 S. 45 E.	
	6 0 S.	
	6 20 S. 45 E.	
	6 45 N. 45 E.	
	7 0 E. then round into the reach where Koot-al Amara is, S. 45 E.	
Koot al Amara.	8 0 Brought to at Koot, on the left bank.	

Left Bank.	*Course.*	*Right Bank.*
	May 15.	
	3h 30m Got under way, rounded into N. 45 W.	
	4 0 Koot, S. 45 W.	
	4 20 Course N.	
	5 20 N. 45 E.	
	5 40 E.	
	5 45 S. 50 E.	
	6 10 The river rounds up into N. 45 W. again.	Ruins.

Here it blew so hard, obliged to bring to. There are twelve of these crooked reaches, turning into N. 45 W., after Koot.

	9 20 Off again.	
	11 0 Brought to.	
	4 0 Off again.	
	7 45 Brought to.	
	May 16.	
Beni Lam camp.	2 15	
	3 30	The Naharwan canal.

In the morning could perfectly distinguish three ranges of the Loristan mountains.

	8 45 E.	
	9 10 S. 45 E.	
	9 20	Um ut Beia, a canal now full.
	9 25 S.	
	9 30 E.	
	9 35 S.	
	Detained 15 minutes rounding a point.	
	10 5 Rounded it, then E.	
	10 20 S. 45 E.	
	10 35	Imaum Gherbi, a place of pilgrimage.
	10 45 S. 20 W.	
Ruins.	12 30	

Left Bank.		*Course.*	*Right Bank.*
Ruins of Fleifli.		Detained from 2^h 30^m to 3^h 30^m.	Ruins.
	4^h 0^m		Ruins of Seoroot.
	5 45	S. 45 E.	
	5 50	S.	
	6 10	E.	
Morass.	6 15	S. 45 E.	Morass.
	6 45	Brought to on the right bank.	
		Imam Ali Sherki, bearing S. 10 E. on the left bank.	
	10 0	Got under way; but at	
	10 30	driven aground, where we remained all night.	
		May 17.	
	4 30	Got under way.	
	6 0	Imam Sherki, N. 50 W.; course, S. 45 E.	
	6 10	S. 70 E.	
	6 20	N. 70 E.	
	6 40	S.	
	6 45	S. 45 E.	
	6 55	S.	
	7 10	S. 45 E.	
	7 20	S.	
	7 30	S. 45 E.	
		Tied up.	
	8 0	Off again.	
	11 0	During the interval, some detentions.	Jebeela.
	1 20	S. 20 W.	
	1 30	E.	
	1 40	S. 70 E.	Mahommed abul Hassan, a place of pilgrimage. A grove of trees.
Al Hhud.	2 10	S. 60 E.	

Left Bank.		*Course.*	*Right Bank.*
	$2^h\ 30^m$	The Hhud, a branch of the Tigris, going off E. to the Kerkha and Howeiza rivers. Hence S.	
	3 30		
	4 4	Detained by the sepoys' boat getting aground.	
		Afterwards for one hour good sailing, afterwards slow.	
	3 30	S. 45 E.	Um ul Jemmal, a canal which goes to the Euphrates.
	6 40	N. 45 E.	
	6 50	S. 20 E.	
		S. 20 E. is now the prevailing direction of the reaches.	
	6 55	Brought to.	
	9 30	Got under way again.	
		May 18.	
		Quite calm, gliding down the stream.	
Camp of Albu Mahommed Arabs.	5 0		
Abdalla ben Ali, a place of pilgrimage.	5 40		
	6 25	W.	
	7 15	S. 20 W.	
	7 50	E.	
	8 10	S. 20 W.	
	8 22	S. 70 E.	
	8 35	S. E.	
	8 50	N. 45 E.	
	9 0	E.	
	9 20	S. 45 E.	
	9 40	S. 20 W.	

Left Bank.	*Course.*		*Right Bank.*
		Ozeir, or Ezra's tomb, S. 30 W.	
	9h 50m	S. 20 E.	
	10 15	S. 70 E.	
	10 40	E.	
	10 50	S. 20 W.	
	11 30	N. W.	
	11 55	S. 45 W.	
Ozeir, or Ezra's tomb.	12 10	Stop at Ozeir.	
	1 10	Off again.	
		S. 45 W.	
	2 35	S.	Abu Khalkhal, a place of pilgrimage.
	3 0	S. 45 E.	
	3 15	E.	
	3 30	S. 20 W.	
	4 0	N. 45 W.	
	4 10	S. 45 E.	
	4 15		Abu Mugroon, a place of pilgrimage, surrounded the village of Zekia.
	4 35	S.	
	4 40	S. 45 W.	
	4 50	S. 70 W.	
	4 55	S. 20 E.	
	5 0	S. 20 W.	
	5 15	S. 20 E.	
	5 30	S. 70 E.	
	5 50	N. 70 E.	
	6 10	S. 70 E.	
	6 30	S. 70 W.	
	6 35	S. 45 W.	
The date-trees of Koorna just visible through the glass, in S. 10 W.			
	6 40	N. 45 W.	
	6 55	S. 20 W.	
	11 30	Entered the Shat ul Arab.	
		Went on all night, some deduction to be made for the tide.	
		May 19.	
	10 0	Arrived at Bussora.	

V.

Journal of Bearings and Distances, during a journey to the Frontiers of South Koordistan, which was made in the Months of March and April, 1820, *by Mr. Rich.*

March 18.—We left Bagdad at $7^h\ 40^m$ A.M. At $9^h\ 50^m$ the highest minaret of Bagdad bore S. 29 W., village of Kazemeen, on the Tigris, S. 54 W., village of Imam Azem, S. 48 W.; road, N. 27 E. At $10^h\ 5^m$ we passed Bir el Abd, or Moghussil, a well, with a little building over it; just past it a large canal.

At $10^h\ 40^m$ road to Tchubook and Sulimania on the left.

At $11^h\ 50^m$ we arrived at the Khan Beni Seid, called in Turkish Orta Khan, where we halted. It is an unfinished khan, with a miserable village of Beni Saeed Arabs. Road to Bagdad S. 32 W.; Bakooba, N. 35 E.

At $12^h\ 45^m$, P.M., we mounted again.

At $3^h\ 30^m$ we came to the Naharawan canal, which runs S. 10 E., and N. 10 W. It is *at least* as wide as the Diala. Khani Seid N. 27 E.

Road to Bagdad, S. 23 W.
Shufteh, E.
Bahris, S. 40 E.
Bakooba, N. 40 E., deduct ten minutes.

We arrived at Khan i Seid at $4^h\ 10^m$. It is situated on the Diala, which here forms a bow, Bakooba being on the right and Howeida on the left, facing each other, the Khan being the chord of the arc.

River up, N. 84 W.

River down, S. 3 W.

A ruin between Bakooba and Baris, S. 24 E.

The river serpentines backwards and forwards much.

⊙ N. limb at setting, N. 83° 30′ W.

March 19.— Left the Khan soon after sun-rise; crossed the Diala at the ferry of Howeida, after which directed our course to Bakooba; obliged to take refuge from a storm in a Khan at Bakooba for 30^{m}.

Left Bakooba at 8^{h} 50^{m} A.M., road E., afterwards obliged to make a great round, on account of canals and swamps.

At 10^{h}, road N. 7 E., saw some meadow land, and many canals from the grand trunk stream, besides a large canal at a distance, and the village of Kharnabat and some other villages on our left.

At 11^{h} 30^{m} road N. 50 E.

At 12^{h} road N. 25 E.

At 2^{h} we came to the bridge of one arch over the Mehrout canal, which runs N. to the Diala, and we halted till 3^{h} at Imam Seid Mokdad al Kundi.

Shehraban was due E.

We arrived at Shehraban at 3^{h} 15^{m}.

March 20.—I set out in the morning to visit the Zendan, a ruin, said to be 1^{h} 30^{m} S. of Shehraban. After passing various canals and pasture lands, our guide, the master mason of the place, asked us if we would not look at an old castle on our right. We agreed, and passing over a canal we came at once on the ruins of a Sassanian town, just 45^{m} from Shehraban, though its N. extremity goes much nearer that place.

From a high mount, called Bint el Khalifa, I got the following interesting bearings, with the small surveying compass.

Imam Mukdad .	N. 30° 30′ W.	
Shehraban . .	N.	
Awashek . .	N. 68° 0′ W.	On the Diala.
Zehirat . . .	N. 76° 30′ W.	
Abu Seita the greater	N. 84½° 0′ W.	
Abu Seita the lesser	N. 89½° 0′ W.	
Wugeihia . .	S. 48° 0′ W.	
Seneikia . . .	S. 43° 30′ W.	
Barkania . .	S. 20½° 0′ W.	
Amrania . .	S. 14½° 0′ W.	Just behind the west point of the Zendan.
Sultan Seid Ali .	S. 1° 0′ W.	
Beledrooz . .	S. 30½° E.	Just visible in the horizon.

S. point of the wall of the town S. 26 W. Near it is a gate. These ruins are called Eski Bagdad, but are evidently before the time of Islam.

Half way to the Zendan, opposite Seid Sultan Ali, are two parallel Sassanian walls, N. E. and S. W.

The Zendan is about 45^{m} from these ruins of Eski Bagdad.

March 21.—Left Shehraban about 6^{h} 50^{m} A.M., N.25E., for a few minutes, then N. 70 E. to the first rising in the ground we had seen since leaving Bagdad, which rising ground we reached at 7^{h} 25^{m}. Road N. 45 E., village of Haroomia, N. 80 E.

At 8^{h} Haroomia bore S. 30 E., one mile or one mile and a half off on the right hand.

We passed the Beladrooz canal, and at 8^{h} 30^{m} reached the Hamreen hills. We came to the end of the hills at 10^{h}.

Baradan . .	N. 5 W.	On the other side of the Diala.
Kizzelrebat .	N. 10 E.	
Zowra . .	N.	On this side of the Diala.

We arrived at Kizzelrebat soon after leaving the hills.

The Diala visible from Kizzelrebat, distant about two miles.

March 22.—Left Kizzelrebat at 6^h 40^m A.M., road N. 65 E. At 7^h came to the canal of Kizzelrebat.

Kizzelrebat bore N. 80 W. At 7^h 45^m we reached the hills.

At 9^h we came to Yenitcheri Tepeh, which is reckoned half way between Kizzelrebat and Khanakeen. Road winding through hills, generally in the direction of N. 45 E.

At 10^h Khanakeen bore N. 45 E. Aliavo, N. 30 E., distant 30^m from the latter. Kolai, in the district of Kizzelrebat, N. 60 W. Hence the country slopes gently down towards Khanakeen.

We halted in the plain of Khanakeen 30^m. About a mile from Khanakeen a road turns off to Mendeli, which is distant twelve hours from hence. Crossing a small eminence we descended upon Khanakeen, where we arrived at 12^h 15^m, and crossing the bridge over the Elwan, we took up our quarters at Hajee Kara.

March 23.—I have just got a route, which I shall in all probability follow.

From Hagee Kara to

	Hours.
Kasr i Shireen	5
Haoush Kerek	3
Bin Kudreh	3
Kiusk i Zenghi	4
Kifri	4
Karatepeh	7

March 24.—Mounted at 6^h 20^m A.M. Road N. 70 E., then E. for half an hour, then over the hills in N. 55 E. At 8^h, from a hill, the Bagdad road bore due W.

At 9^h we reached Kalai Selzi, a guard house. The direction of Kasr i Shireen from hence was N. 55 E.

At $11^h\ 30^m$ we arrived at the Khan of Kasr i Shireen. I immediately went to inspect the ruins, from which I came back in three hours.

From a mount among the ruins I got the following bearings:—

		Hours.
Zehav . . .	N. 75 E.	4
Tauk . . .	S. 60 E.	
Ghilan . . .	S. 25 E.	2
Mendeli . . .	S. 17 E.	9

The latitude of Kasr i Shireen, by rough computation, is N. 34° 30′ 39″.

We encamped on the declivity of a hill behind the Khan, on an eminence over the river Elwan, with the W. bank of which river we came up about two miles from the Khan.

March 25.—I rose by peep of day, and while the tents were striking, I went to look at a ruin we had forgotten yesterday. We mounted at 7^h A.M. Our road at first lay along the foot of the hills, and then among hills.

At $9^h\ 30^m$ we arrived at the ruins of Haoush Kerek. The road wound much among the hills, but the general direction was N. 80 W. from Kasr i Shireen.

At 11^h we mounted again, and continued our way over hills till about 1^h, when we descended into the plain, through which we saw the Diala winding far on our right.

At $1^h\ 50^m$ we arrived at Bin Kudreh. From hence direct to the Diala is about half an hour; to the town of Zehav nine hours; to Khanakeen, direct over the hills, three hours. It is about S. 80 W. from Haoush Kerek, but our road wound much and our going was indifferent. I do not intend to pass the Diala here as I at first intended, but I propose going down to Dekkeh, opposite Zengabad.

March 26.—We mounted at 7^h A.M., accompanied by Hassan Aga, who will not leave us till he sees us safe over the

Diala, which is not above half a mile in a straight line from Binkudreh. We were near an hour in doing it, the intermediate space being a morass formed by the overflowing of the river.

At 7^h 50^m we reached the banks of the Diala, after crossing over which we mounted again at 1^h 30^m, and proceeded first over hills and then through an undulating country to Zengabad in S. 30 W. About three miles from it we saw on the left bank of the river, just under the ridge of hills, Dekkeh, which is one hour from Zengabad.

We arrived at Zengabad at 4^h 10^m. A couple of miles from this place is Manateva, another similar village. Zengabad is about one mile in a direct line from the Diala, which we had winding on our left at a small distance, ever since we crossed it in the neighbourhood of Binkudreh. About Zengabad, it flows off easterly for some time.

Bearings from the roof of the mosque at Zengabad :—

Kiushk i Zenghi in the hills, in a line with the W. end of Kalan Tepeh, N. 19 W., 2 hours.

Dekkeh, on the other side of the Diala, under the hill *, N. 67 E., 1 hour.

Kolai, S. 62 E., 1½ hour.

Bin Kudreh, N. 45 E.

Khanakeen, N. 72 E.

The Zengabad hills, which are N. of Karatepeh, and S. of Zengabad, run down to above Kizzelrebat, and form the Kizzelrebat hills. The plain of the Diala, where it divided these hills, bore S. 10 E.

* This hill is part of a chain, which on the W. side of the Diala is called Kiushk Daghi, because Kiushk i Zenghi is built on it. These hills sink very gradually before they come to the Diala, and rise again gradually on the other side.

March 27.—We left Zengabad at $6^h\ 45^m$ A.M., and for half an hour went due N. over the road we had gone yesterday, in order to avoid canals. At 7^h our road N. 60 W.

At 9^h we arrived at Kiushk i Zenghi. Kalan Tepeh bore just S. 45 E.

Keeping the hills close on our left, we proceeded N. 30 W. to the Kifri water, or rather one of the many torrents that flow from these hills into the plain of Kifri. We arrived at the torrent at 11^h.

The above-mentioned hills now crossed our road, from whence descended many torrents. We continued our way through the hills, first N., then N. 10 W. to Kifri, noticing on our right On Iki Imam, on the Kiushk hills, $1^h\ 30^m$ below, or S. E. of Kifri. We reached Kifri at $12^h\ 30^m$.

Routes procured at Kifri:—

	Hours.
Kifri to Shilshal	6
Albu Teraz, on the other side of the Adhaym*	5
The place of the Al Uzzi Sheikh	4
Samara	5
Kifri to Toozkhoormattee	9
Zenguleh	7
A place in the desert	5
Imaum Dour	5
Samara	6

March 29.—I got the following bearings from the top of the ridge of hills above Kifri:—

On Iki Imam, 3 miles off, S. 34 E.
The Bagdad road, S. 22 W.
Eski Kifri, S. 41 W.
Toozkhoormattee, N. 60 W.

* The Taouk and Toozkhoormattee rivers pour themselves into the Adhaym.

The hills we crossed on our way here run out to the S. of Kifri, and there the Bagdad road crosses them. Soon after which they sink gradually into the desert. The Kifri ridge is from the spot where we quitted them beyond, on Iki Imam, abrupt and steep on the Bagdad side.

March 30.—Left Kifri at $6^h\ 45^m$ A.M., and crossed over two hills in S. 22 W. Soon after 8^h we passed Telishan, two little mounts; and at $8^h\ 30^m$ crossed the Kifri water.

At $9^h\ 40^m$ we came to Tchemen Kiuprissi, a new bridge over the Tchemen. Here we halted half an hour, then proceeded in S. 15 W., passing two ranges of hills to Karatepeh, where we arrived at $11^h\ 40^m$.

March 31.—Mounted at $6^h\ 45^m$ A.M. We journeyed due S. to the bridge of the Nareen, where we arrived at $8^h\ 5^m$. We then proceeded S. 15 W., towards the Hamreen hills, keeping between them on our right, and the Nareen on our left. We continued going S. W. to the foot of the hills, at which we arrived at $10^h\ 20^m$. The ascent was gentle. At the top I got the following sights:—

Karatepeh, N. 7 E.
Zowia, close on the banks of the Diala, S. 72 E.
Kizzelrebat, E.
Baradan, at some distance from the Diala, N. 85 E.
A flat hill, part of the Hamreen, S. 20 E.

We reached the summit of the Hamreen at $10^h\ 40^m$, and after halting for 10^m we began to descend. At 12^h we left these hills, our road through which had been about S.; and keeping the S. face on our left, we proceeded in S. 40 E. to Adana Keuy, where we arrived at $1^h\ 20^m$. Adana Keuy is near a cut from the Khalis canal, and close on the Diala.

April 1.—Left Adana Keuy at $6^h\ 30^m$ A.M. After travelling 1^h, we came to the banks of the Diala, and afterwards to the canals with which this district is intersected;

the largest of which is the Khalis. We kept W., with the Khalis on our left, and the Diala also just behind it.

At $8^h\ 10^m$ we reached Delli Abbas, on the Khalis; the villages of the district of the Khalis soon began to appear in the horizon; those of the district of Khorassan, on the other side of the Diala, were likewise in sight.

Our road was first S. 55 W., then S. 20 W. At $10^h\ 30^m$ we came to Tchubook, a village, with a bridge over a little stream, which is formed by the overplus of the Khalis, and comes from Serajik. It discharges itself into the Diala, opposite Buyuk Abu Seid, or Abu Seid the greater. This village is close by, the Diala being only some yards from Tchubook.

At sunset I got the following sights from the bridge with the surveying-compass:—

First, on the Khalis.

Hameira, N. 72½ W.
Ajemia, N. 31 W., about half an hour off.
Goobbia, N. 22½ W.
Serajik, N. 16½ W.
Nebbi Shaed, N. 30½ E. Jebbel Hamreen just in sight.

Second, on the other bank of the Diala.

Aawashek, N. 81 E.
Zeherat, S. 55 E.
Abu Seid the greater, S.
Abu Seid the lesser, S. 24½ W.
⊙ N. Limb. N. 76½ W.

April 2.—We started at $5^h\ 30^m$, and journeyed about S. W. to Musabbah Khan, keeping the Diala close on our left. At $7^h\ 45^m$ arrived at Mussabbah Khan.

I got the following sights from a hillock behind the Khan, which is close to the Diala, in the chord of an arc formed by a reach of the river, the S. elbow of which is S. 65 W.

Kharnabat	S. 25 W.	On the E. bank of the Diala.
Howeidah	S. 10 W.	
Bakooba	S. 5 W.	
Geria, or Saada, or Dura	S. 5 E.	On the Khorassan canal.
Zoheira	S. 10 E.	
Abdulla Ibn Ali	S. 20 E.	
Jezzari	S. 85 E.	
Hameira	N. 20 W.	On the Khalis canal.
Bash Tchaiera, or Kior Yenijeh	N. 80 W.	
Buyuk Doltova	S. 75 W.	
Hopehop	S. 65 W.	

Direction of Howeish pointed out to me, S. 45 W.

At 8^h 35^m left Musabbah, road S. 7 W. At 10^h 10^m the Naharawan running straight N. 10 W., S. 10 E., road, S. 7 W. Kharnabat due E., distant 1 mile. In another hour we came to other canals parallel with the Naharawan, then to Seid Mukhsen, a place of pilgrimage, on a small stream from the Khalis; then S. 60 W.; and at noon we arrived at Toprak Kalaa, called also Kalan Tepeh, and Mujelibeh.

From hence Howeish bore S. 80 W., where we arrived at 1^h 40^m.

April 3.—We left Howeish at 6^h 30^m A.M., and arrived at Bagdad at 12^h.

VI.

Expedition from Bagdad to Bussora down the Tigris, in the year 1811.

(Referred to at p. 158, Vol. ii.)

March 19.—Left Bagdad for Bussora about 1^{h} P.M., in the Residency yacht, accompanied by six other boats, containing the rest of our party. We dined that evening at Abdulla Aga's garden, and after dinner got under way. We had passed Tauk Kesra before day-break the next morning; as the sun rose we saw it astern. In the evening we dined in a reach of the river called Taj, which is about eight hours from Tauk Kesra, on the same side of the river with it; but there is no village. The place is famous for lions. After dinner we again got under way, but were soon forced to bring to under the right bank of the river, on account of the wind continuing strong from the southward. The next morning the wind continuing to blow hard, and the motion of the boat being very disagreeable, we pitched a tent on shore under the lee of a large bush, for I cannot call it a tree. A little to the southward of our position we observed several large mounds, like the ruins of Babylon, Seleucia, and Ctesiphon, which the next day in the evening I went to examine. I found them to extend considerably in breadth into the desert, and to be about twenty or twenty-five feet perpendicular height above the level of the plain. The top of the mounds was covered with pieces of brick, pebbles, and tiles, some of which were varnished; and in places where the rain had made little channels, I found several small brass coins, so entirely corroded by the weather, that it was absolutely impossible to to make out any figure or legend. In several parts of these mounds there were appearances of regular rows of brick,

like the tops of walls that had been buried. The manner in which these mounds were formed is evident. The sand accumulating on the ruins and filling up all the vacant spaces, aided by the gradual decomposition of the surface of the bricks, was consolidated into one mass by the action of the rain. We had a specimen to-day how such an operation might have taken place. The dust and sand was drifted in clouds by the wind; and had any solid substance, our jolly-boat for instance, been placed on the ground in an exposed situation, it would, in a very short time, have been buried under a hillock of sand, which a day's rain would have converted into a solid mass. The bricks were well baked, and resembled those found at Babylon. I intend, on my return, to make more accurate observations, and to perforate the mound in various directions, in hopes of discovering some remains that may lead to a probable conjecture on the nature and antiquity of these ruins.

I had an opportunity to-day of observing the picturesque and sublime effects of obscurity on some scenes. The sky was dark and louring, and a mist was diffused over the whole horizon, which softened and threw back the distance, and gave a dignity to objects mean and unpicturesque in themselves. The brushwood on the opposite bank of the river was converted into a distant forest scene. The flatness and continuity of the boundary line was softened and broken, and the reach of the river in which we were, assumed the appearance of an immense lake, bounded by varied and woody shores. Under a clear unclouded sky, it would have borne its real character, that of a common river, confined between two regular flat, brown stripes.

In some parts of the river, where the banks rise abruptly to the height of about ten or twelve feet, they are not devoid of beauty, though merely composed of indurated earth.

These banks, by the action of the water, are perpetually shivered into large flakes, which, breaking off, fall to the bottom, and leave most picturesque breaks and variations. I should imagine these appearances must be more beautiful when the river is rising, as when on its fall the hard earth must have been converted into mud, by the fulness of the river, and consequently present only a lumpish, disagreeable object. Had these banks the accompaniments of wood instead of mere brambles, the river would be really beautiful.

We saw immense flights of herons here, called by the inhabitants koorkies.

On the 23d, the wind having considerably abated, we weighed, and passed on the right bank some Zobeide Arabs. This tribe once beat Ali, the Pasha of Bagdad. He was at Hillah, and intended falling by surprise on this tribe, who had incurred his displeasure, with a chosen band of Georgians; but the Sheikh was aware of his intentions, and resolving to be beforehand with him, actually surprised the Pasha, and forced him to retreat; and on the flight, the Pasha got a severe fall from his horse. The affair was afterwards made up by the intercession of Suliman Kiahya, and the Sheikh was pardoned. I saw the Sheikh some time afterwards. He paid me a visit at the residency, and consulted Mr. Hine on his case, a nervous and hypochondriacal affection.

On the 24th, about three o'clock P.M., we arrived abreast of a large woody island called Moolbinni, which appears to be about ten miles in length. We passed through the passage between it and the left bank of the river, at a place called Jumla, a low islet, in which are some vestiges of ruins. It was under water when we passed it; but a friend of mine, Captain Frederick, who came up when the river was

low, saw the ruins, and our pilot pointed out to us the whirlpool caused by them.

At sunset we arrived at Coot al Amara, where we found that the passage of the Hye * was impracticable, on account of the shallowness of the water, and heaviness of the boats that composed our fleet. We therefore determined on sailing down the Tigris, a circumstance I by no means regretted, as I had passed through the Hye thrice, but had never yet seen the Tigris below Coot. We got under way after dinner, and the next morning saw the Persian mountains, some of which were covered with snow, and appeared to be about eight leagues off. The intermediate country is inhabited by the Beni Lam Arabs, some of whom are subject to Persia. They are a bad race, and continually fighting among themselves.

Their present Sheikh gained the government by assassination. He once visited me when I was encamped at Gherara, on the banks of the Tigris. He had been in Bagdad on business, and was returning to his tribe. After leaving me, when he was about a hundred yards from our camp, he sent one of his men back to tell me that he had great occasion for a hundred piastres, as in his way to Bagdad he had fallen in love with a young girl, whom he intended marrying, and he believed he should be able to bring about the affair by the help of the sum in question, of which he was not at that moment in possession; but that if I would lend it him, he would faithfully repay it the first opportunity. I gave him the money of course, letting him know that I did not expect payment.

* A small river of communication between the Tigris and Euphrates, on which was situated the town of Wassit, built by Hegiage, the governor of Irak, in the reign of Abdul Malek, the fifth of the Ommiade Caliphs, in the 83rd year of the Hegira.

In the evening we arrived at a reach in the river, one bank of which was adorned by trees that had attained a very considerable size. This object was in itself beautiful, and was rendered doubly so in our eyes by the powers of novelty and contrast. It is impossible accurately to describe the effects produced by the sight of hills, verdure, and wood on us, whose eyes have been for three years tortured by dwelling on a flat, brown desert, and the intolerable sameness of the date tree. The Hye river, whose banks also are wooded, is agreeable by contrast rather than really beautiful, for the practice of cutting down its wood indiscriminately for sale at Bagdad, where fuel is exceedingly dear, always keeps it in the diminutive and shorn state of a coppice, and prevents it from ever assuming a picturesque appearance.

On the 25th, at noon, we passed by a village of reed huts, on the Mesopotamia side of the river, where some of our party landing, saw people conveying on a bier the mangled remains of a child about twelve years old, who had been killed by a lion.

The same evening, Dr. Colquhoun, accompanied by the boats containing the hussars and imrahor, or chief groom, went forward to prepare the way for us at Bussora.

The 27th, in the evening, we came to a place of pilgrimage of the Jews. It is a building like a mosque, on a promontory formed by a circular sweep of the river, which winds much in this part. A few Arabs have collected about it, and formed a small village of reed huts. It is on the right bank of the river. We landed to take a nearer view of it. It is surrounded by a wall, with battlements, the dome or cupola is covered with green, glazed tiles, and surmounted by an ornament of brass, representing an open hand encircled with rays of glory. On entering the gate,

we passed through a small court-yard, and then entered a large, gloomy hall, arched and supported by square masses of brick-work, totally destitute of any ornament. From this we entered by a low door into the chamber which contains the object of the Jews' religious veneration. The room is vaulted, with small grated windows placed at a great height, and paved with tiles of white and green alternately disposed. In a small niche there was a lamp burning. In the centre of the room stood the tomb, which was oblong, with a slanting roof, made of wood, and covered with green velvet. The dimensions were about eight feet by four, and six high to the ridge of the roof, with a passage of about three feet between it and the walls of the room. Its corners and tops were ornamented with large balls of copper gilt. The person, an Arab, who showed us the tomb, told us it was that of Ezra, whom the Mahometans call Ozeir*, and make him

* According to Mahometan tradition, Ezra was of the race of Jacob, of the tribe of Levi, and the fourteenth in descent from Aaron; and the Holy Scriptures, and all the scribes and doctors who could read and interpret them, were involved in the destruction of Jerusalem by Nebuchadnezzar, excepting a few who were taken captives to Babylon. Ezra, who was then very young, was among this number, and continued to read and teach the law of God to his countrymen during their captivity. At the end of the captivity Ezra returned to Jerusalem, and some say there, some, near Babylon, while he was occupied in weeping over the ruined city and temple of God, he said often to himself, "How can fallen Jerusalem ever rise again!" No sooner had he conceived this thought when God struck him dead, and he remained so for one hundred years, when he was raised again, and employed the rest of his days on earth in explaining the word of God to the Jews.

The Christians of the East say that Ezra drank three times of a well in which the holy fire had been hid, and that thus he received the gift of the Holy Ghost, which rendered him capable of re-establishing the Holy Scriptures among his countrymen.

out the nephew of Moses. He further informed us that a Jew, by name Khoph Yakoob, erected the present building over it about thirty years ago.

The 25th, about three o'clock in the morning, arrived at Koorna. I went ashore there after breakfast to inspect some ruins, supposing they might be the remains of Apamea, according to Ptolemy, or Digba, according to Pliny, which was situated hereabouts; but I found them to be only the remains of a Turkish fortification.

The Turkish guard-vessel here saluted me. I returned the salute with an equal number of guns; and, to my no small surprise, the Turk, unwilling to be outdone in politeness, returned it with three guns.

We left Koorna about ten o'clock, and arrived at Maghil House about midnight. We found the Dragoman and Tchaoush of the Bussora factory, and the Tchaoush Kiahyassi, a principal officer of the Turkish government, waiting for us. The latter brought me a letter from the Musselleem, who wished me to have a public entry into Bussora. This, however, as his conduct towards my assistant here had not pleased me, I thought it my duty to refuse. The Tchaoush Kiahyassi put on board some boxes of sweetmeats as a present from his master.

About one o'clock we got under way, and anchored at the mouth of the Bussora creek to wait the tide. Sunrise, the 29th, we entered the creek, the Honourable Company's Pattimar, the Barbara, and the Turkish men-of-war saluting as we passed. Two boats, manned with crews from His Majesty's ship Lion, towed the yacht up the creek, and the Musselleem's two state-barges, covered with scarlet cloth, followed. At the factory I was received by my own guard and a party of Turkish troops.

BUSSORA.

The day before I left Bussora, on my return to Bagdad, the Musselleem gave me an entertainment, consisting of a public exhibition of dancing, feats of dexterity, &c.

It commenced with four men dressed up to represent two camels, one man composing the croupe, and one the fore part of each. These mock camels fought, lay down, ate grass, &c., as real ones.

Next two parties of Negroes were introduced to entertain us with their national music and dancing. One party was composed of Bombazans. Their principal musical instruments were a long wooden drum, one end of which was shaped like a three-legged stool, and rested on the ground, and a horn, which was blown at the side, like a German flute.

The dancers separated into two parties; on one side the women, on the other the men, who advanced and retreated, then joined and separated, and went through several evolutions, singing and keeping very good time. The Nubian party attracted my attention. One of them played on an instrument exactly resembling the ancient lyre. Their dance was military, and represented attacking and skirmishing. One man particularly distinguished himself. He wore a kind of helmet of skulls and beads stuck with feathers, and brandished a javelin with considerable dexterity.

After their exhibition was finished, the Musselleem ordered his Turks to entertain us. Immediately about one hundred and fifty Turkish soldiers stood up, and, joining hands, began a slow kind of dance, which at first consisted merely in keeping time with the feet, and making gentle inclinations of the body, moving round the circle. They were accompanied by the Musselleem's double-drums and oboes,

and headed by a party of dancing boys, in their dresses. In the centre of the ring, two men entirely naked, but covered with flakes of cotton, and having immense white cotton beards, exhibited some ridiculous tricks, riding upon long canes, and charging each other with red spears. The music gradually quickened, and changed its measure, and the dancers got yet more animated, till at last they went round the circle with great rapidity, making the ground ring under their feet. Ibrahim Aga, the Musselleem, told me an anecdote of this dance, which in Turkish is called Tchopee. Hassan Pasha, a former Pasha of Bagdad, having been offended by the rebellious conduct of the Khezail Arabs, vowed to dance a Tchopee in the centre of their capital. He accordingly entered their country with fire and sword; and having taken their principal town, and put to death almost every inhabitant he could find, himself, at the head of his troops, performed his vow, and danced the Tchopee.

After the Turkish dance, two sword-players advanced to treat us with an exhibition of sword and shield. They began by some slow movements, accompanied by the band, and saluted first us, and then the company, and each other, with their shields. Swords were afterwards given them, and they cut and parried with their shields with some dexterity, but no science or regular system. Single-stick was afterwards introduced, which was played exactly in the same manner with the shield.

At last the Musselleem, by way of closing the whole, said he would bring us two men who should astonish us. He accordingly called up two Turks, and giving them two shields, ordered them to behave bravely. They accordingly set to with a good will, and hammered each other for some time most desperately, till they were parted by order of the Musselleem. This finished the entertainment.

NOTES ON RETURN TO BAGDAD.

Left Bussora 5th May. About Ozeir, and a little way above, the banks of the river, especially the right, are inhabited by the Albu Mahommed Arabs, who are famous thieves. Higher up, on the right bank, are the Saad Arabs, dependant on the Montefiks.

The jungle on the banks of the Tigris is composed of arbor vitæ and liquorice plant, which latter is very luxuriant, being in some places about the height of a man. The Turks are ignorant of its qualities.

The ground in many places was impregnated with nitre.

The encampments of the petty Arabs on the banks of the Tigris present a very curious and not unpicturesque appearance. They are formed of coarse mats, spread like an awning, often in a semicircular form, supported by a few sticks, under which you discover the women engaged in their domestic employments, and a multitude of children entirely naked, who flock down to the water's edge on the appearance of a boat, to beg dates, which the passengers occasionally throw them. The men are seen, in various situations, idling about the camp, or driving cattle, with here and there a savage, half-clothed figure leaning on his spear, and staring at the passengers. Generally also a spear or two is stuck in the ground, and a half-starved-looking mare seen grazing on the briars; and a small boat is frequently tied up in the fore-ground. These camps are guarded by large and fierce dogs.

The Beni Lam encampments are of black horse-cloth We saw their grand camp on the left bank of the river. Saw great quantities of the caper-bush, which was in flower. Remarked a curious circumstance on the river: when there is a jungle on one side there is none on the other. As soon

as the jungle on one side ceases, that on the other commences. This rule holds good only below Coot.

We arrived at Coot al Amara the morning of the 12th. Every reach of the river has a particular name. We passed the night before a dangerous shallow, or mud bank, called in Arabic *shella*, two reaches below Coot.

The Arabs sound with a reed called katra, by the knots on which they ascertain the depth of the water.

Entered Bagdad the 18th May, 1811.

VII.

Voyage down the Tigris from Bagdad to Bussora, in the year 1812.

(Referred to at p. 158, Vol. ii.)

January 22.—Left Bagdad for Bussora in the yacht. The wind was southerly, but we arrived at Tauk Kesra about nine at night.

23rd. — Landed to look at Tauk Kesra. Between it and the river are vestiges of large walls of unburnt bricks, with layers of reeds. The wall at the back of the Tauk looks as if it had not formed part of the original plan, though there is a range of niches at the top. The Turks say the wall was part of the house of an old woman, who refused to sell it to Anushirvan, who being too just to deprive her of it by force, suffered it to stand, though it interfered with his hall of audience, through which the old woman used to drive her jackass during the time of divan, or when he was holding his court. The story is ridiculous, but it seems to prove that the extraordinary appearance of the wall has not escaped even the observation of the Turks.

Just under the key-stone of the arch is a large patch of mud plaster, and inserted in a beam of wood, in the very centre of it, is an iron ring. The large beams of wood, everywhere visible in the façade of the building, are very curious. The roof is perforated, and tubes of earthenware are introduced into the holes, which are very numerous; but for what purpose they were intended it is impossible to say. The bricks are neither so large, well shaped, nor well burnt as those from Babylon. The lower part of the building is much more decayed than the upper, to about seven feet high all round, which, I am informed, is the case with all ruins. In the hall a part of the facing, which is of fine brick, is separating in mass from the building. The wall of the front is thicker at the bottom than the top, decreasing from about twenty to eight bricks in thickness. The arch from the back of the building, on the river side, assumes more the appearance of a curve; in the front it is more semicircular. All around the top of the arch are semicircular niches, or scallop work, very well built.

On the 26th, at about 4^h, we came to Jumbul, a dangerous sand island. The river being much lower than when we last passed it, we saw part of the ruin. Across the river, in a diagonal direction, were whirlpools, under which, our pilot assured us, were buildings. At the end of this chain of eddies was a piece of brickwork raised about two feet and a half above the surface of the water. The current here set very violently off it, running about seven knots, and making a most dangerous passage. We were near being driven upon it, and were obliged to let go our anchor, and get a track-rope on shore to steady us past it. In the meantime I went out in the jolly-boat to sound. I found the building to consist of fine burnt brick closely cemented. It looked much like the pier of a bridge, and close to it the lead

scraped against more brick-work. At the bottom, between this and the left bank of the river, the passage is five and six fathoms. The right bank is called Moolbinni.

We arrived at Coot al Amara at 9^h P.M.; our passage from Bagdad had been delayed so long, from our having several times got on shore. We left Coot at 8^h A.M. on the 27th. Below Coot are twelve intricate and difficult reaches.

On the morning of the 28th, about 2^h, a schooner from Bussora met us; and she proved to be one of the Mussellem's barges, with an English gentleman of the name of Bailey on board, who was on his way to join us at Bagdad, but who consented to return with us to Bussora.

The day of the 28th was louring, and about 2^h we were obliged to come to an anchor. It soon after came on to blow very hard from the S. E., and we let go our large anchor, and hove up the small one. In the night it blew a perfect hurricane, and continued blowing, with very little intermission, the whole of the next day, with some rain. In the night we had some squalls from the E., and more rain.

On the morning of the 30th the wind came round to the W., and we got under way about $10^h\ 30^m$. On the forenoon of the 31st we arrived at a clump of trees, three reaches to the S. of which is a place called El Hhad, on the southern boundary of the Beni Lam country, where that of the Albu Mohammed Arabs begins. The wind was N. W., but we had some rain, which I attribute to the wind not being sufficiently strong to carry back the clouds driven up by the late furious gale. On the left bank of the river, above El Hhad, was a long encampment of Beni Lam Arabs.

At 1^h the wind was again S. E. At $2^h\ 30^m$ P.M., the Beni Lams attacked a defenceless boat which was a little ahead of us. When we came up with them we gave them several

rounds of musketry, which put them to flight. The wind afterwards changed to N.N.E. About sunset we came to El Hhad, or rather the beginning of it. Passed along a grove of trees, and the tomb of Mahommed Abul Hassan. About one hour after midnight we came to an anchor, there being a contrary reach of the river, and a canal running from it, nearly as wide as the river itself, in which many boats have been lost. About day-break, in the morning of the 1st February, we again got under way. The river here was narrow, and the banks low. Part of the surrounding country is lower than the surface of the river, and has a green, morassy appearance. Here and there are vestiges of former encampments. I believe, as the country is rarely overflowed, the water is kept at its level by innumerable canals, with which the country is intersected.

An English sailor, of the name of Moore, in my service, told me that, with a southerly wind, the effects of the spring tides are sometimes felt as high as this; that is to say, the current does not flow so rapidly.

At two o'clock, the wind being S. E., the trackers of the kitchen-boat, which was some way astern, was stopped by a party of Arabs. Accompanied by one of the gentlemen of our party, Woronow, my hussar-orderly, and three sepoys, I immediately jumped into the jolly-boat, and pushed ashore; but the Arabs had fled, and there were only a few peasants standing about, who were, however, rather insolent. The hussar not understanding what was going on, but thinking something an Arab was saying must of course be insolent, before I could interfere, gave him a smart blow with the butt-end of his carbine. We came on board again, however, without having done any mischief.

We arrived at Bussora on the second of February, having left Koorna in the morning at about eleven o'clock.

On the 6th, the friends, on whose account we had undertaken the journey from Bagdad to Bussora, went on board the Honourable Company's cruizer, the Ternate, which sailed immediately for Bombay; and as soon as the necessary arrangements could be made, we proposed returning to Bagdad, without visiting Bussora at all. However, on the 7th, my assistant at that place, Dr. Colquhoun, and our new friend Mr. Bailey, dining on board, the weather after dinner grew very cloudy, and had a threatening appearance. At the time the gentlemen were going away, it came on squally; the jolly-boat and the kitchen-boat both broke adrift; the latter was very near being lost; and the yacht began to roll very much. The captain and boatswain were ashore on duty. I went up on deck to see what was doing, where I had not been many seconds before I saw Mrs. Rich coming up the hatchway in the greatest alarm. As I knew very well what her inclinations were, the night looking very threatening, and the factory-boat being ready alongside, I determined on going ashore; and accordingly we arrived safe at the factory about half-past ten o'clock, and were, as usual, most hospitably entertained by our worthy friend Dr. Colquhoun.

On the 8th, the weather continued unsettled; and as it was necessary to make some repairs to the kitchen-boat, we were detained until the 11th; when at 3^h P.M. we embarked again, and with the turning of the tide at 10^h, we attempted to get under way, but found our anchor had taken such good hold, that it broke nine capstan bars, and several tackles and ring-bolts, and so much time was lost, that it was needless to think of moving that night.

On the 12th, at 11^h A.M we got under way with a light southerly breeze. At 4^h P.M. passed a ruined mosque, with rather a high minaret. It was on the Arabian side, and is

called Makan Mehhdi Zaman, that is, a place where Mehhdi rested or dwelt. The Arabs say it was not built by human hands. I made a sketch of it.

All the evening we observed great clouds gathering in the horizon, which, as it became darker, proved to be smoke from the fires kindled in the Albu Mahommed and Montefik countries, to burn the reeds in the marshes, which are by these means converted into excellent pastures. The appearance of these fires, which must have been above 30 miles distant, and yet illuminated the whole of the horizon with a red glare, was peculiarly grand and terrific: I can compare it to nothing but an irruption of lava from Etna. We were obliged to anchor to allow the other boats to join us for dinner; and afterwards the breeze was so light, that we did not arrive at Koorna till about midnight.

The 13th blew so hard from the S. E., that we could not stir from the place we were anchored in, at the mouth of the Tigris, off Koorna. The weather, however, was fine and clear. About 6^h P.M. the wind moderating, we got under way, and tracked all night, assisted by a light S. breeze.

On the 14th, at 10 o'clock A.M., we passed the supposed tomb of Ezra. The river is here narrow, and winds very much. The country was perfectly flat, as far as the eye could reach. At $4^h\ 30^m$ P.M. we saw on the Persian side the tomb of Abdulla Ibn Ali, and some reed huts of the Albu Mahommed Arabs; the country was still flat, morassy, and covered with reeds. Towards the morning of the 15th, the S. E. breeze freshened greatly; and at 9^h A.M. we arrived at El Hhad, or the river which runs from Shuster and Howeiza, and discharges itself into the Tigris. At 10^h A.M. we passed Mahommed Abul Hassan, where, besides the tomb of the saint, there is a burying-ground. Close to the

river is the range of trees mentioned on our voyage down; among which was a small Arab encampment. The banks of the river were now rather higher, and were covered with brushwood. At 5^h P.M. we were obliged to anchor for dinner, the kitchen-boat being far astern. At $7^h\ 30^m$ we set off again. The wind continued from the same quarter, but was much more moderate, and at midnight it changed and came round to the N. W. We passed Ali Sherki and Ali Gharbi.

The morning of the 16th it blew strong from the N. W., and we were delayed two or three hours in consequence. At $5^h\ 15^m$ P.M. we brought to, on account of the high wind; but were off again in half an hour.

On the morning of the 17th we had a light south wind. The wind settled at N. W. At midnight we heard on the E. bank a great roaring of the waters, exactly like the surf on the sea-shore after a gale of wind. I believe it to be the place where the Neft Soo, or river, which runs from the Persian mountains by Mendali and Jessan, discharges itself into the Tigris. A little after we came to a place where the reaches of the river form exactly a right angle.

The 18th, there was a gentle breeze from the N. W., but the wind rising, we brought to at half-past one P.M., and did not get off again till ten P.M. The track rope broke several times in the night. We came to anchor on the 19th at nine A.M., the wind being very strong from the N. W. At six in the evening we got under way again. At midnight we came to a place which was very difficult to pass, on account of the violence of the eddy and the shallows in the river. At eleven o'clock A.M., on the 20th, we cast anchor at Koot al Amara. The Hye was full, and the current was running from the Tigris to the Euphrates. At midnight it came on to blow hard from the S. E., and on

the 21st there was quite a hard gale from the same quarter, with occasional variations to the E. We were obliged to strike our yards and topmasts. The gale lasted, with undiminished violence, till about 5^h in the morning of the 22nd, when it became squally and rainy.

At 11^h, A.M., the wind shifted to the N.W., whence it blew hard till about 6^h P.M., when it moderated, and we got under way. At 8^h 30^m there was a violent squall from the N.W., which, however, soon passed away, but at 10^h, the weather bearing a very variable appearance, we brought to for the night, and got under way again at 6^h A.M. of the 23d.

At 1^h P.M. we passed Jumbul, which is now so completely covered with water, as well as the island near it, that a vessel of twice our size, according to the pilot, could sail over it.

I heard here that Jassem Bey and the Arifa Arabs have taken possession of the banks of the river, and are prepared to resist any troops the Pasha may send against them. We passed a few tents of the Greish Arabs on the western, and Shumars on the eastern banks of the river. About 3^h in the afternoon it began to blow very hard again from the N.W., and we were compelled to cross over the river to get the weather shore on board. On the 25th the wind abated. About 4^h P.M. we saw at some distance in the rear, on the W. bank, something like a minaret, which is said to be ancient. I found we had passed it in the night. Soon after we came to an island, now almost covered with water, on which not long ago a large lion was seen. At 8^h we entered a reach of the river called Dokhala, and about 4^h in the morning we were detained a little by a sand island, which obliged us to bring to till we had sounded the passage.

We arrived at Taj at 9h. From thence to Tauk Kesra they reckon six reaches. At 4h P.M. saw over the land we had left the tomb which gives name to Taj, but I could not learn who is buried there. Before sun-set Tauk Kesra was visible from the mast-head. About 2h in the morning we got aground, and did not get off again before 6h. At 3h 30m we were favoured with a light south-easterly breeze, and we arrived at the south extremity of the wall of Ctesiphon, called the Bostan, and anchored at 9h 30m abreast or rather a little in the rear of the Tauk, to the N. of the mosque called Hodheifa.

On the 28th I landed to sketch Tauk Kesra, and again made some measurements. The thickness of the face at the bottom is twenty bricks, just above the first swell eleven, at the top seven. On the other wing, just above the swell, there is fifteen bricks. I found in the town walls a layer of reeds between each layer of bricks.

We crossed over and wandered about the ruins of Seleucia, almost the only vestige of which that remains is a part of the N. face of the city wall. The wall must have been of great height and thickness, and built of unburnt bricks, with a layer of reeds between every layer of brick, as at Ctesiphon and Babylon.

At 7h 30m we again got under way. At 2h of the morning of the 29th, we passed the mouth of the Diala, and about 5h anchored at Gherara, whence rode up to Bagdad.

VIII.

Excursion from Bagdad to the Ruins of Tauk Kesra, or Ctesiphon and Seleucia, December, 1812.

(Referred to at p. 159, Vol. ii.)

Having made a party to spend a few days at Tauk Kesra, we went on board the yacht at $9^h\ 30^m$ A.M., the troop going by land; but the wind being southerly, with frequent calms, we did not reach the place of our destination till $8^h\ 30^m$ P.M. We remained on board the yacht. Mr. Hine and the rest of the party took up their quarters at Selman Pak, and the troop, with the horses, at a little building to the S. of the Tauk, where is the tomb of a female saint; near this our yacht was anchored, and on the banks we pitched two tents for the kitchen, &c.

December 6.—We took a ride to the east of the Tauk; almost the only remains of Ctesiphon are the walls, which are of unburnt brick.

December 7.—Went on shore to measure the Tauk, and I ascertained the following dimensions by correct measurement with a line and rule:—

	Feet.
Length of the front of the building . . .	284
Width of the arch at the bottom or on the ground .	82
Height of the arch	101
Thickness of the wall at the ground . . .	19
Depth or length of the hall	153

In the evening rode along the W. part of the city wall, the remains of which are more extensive than I had any idea of, reaching, I conjecture, about a mile to the N., where they are suddenly broken. Between the N. part and the river is a plain, which appears to be a comparatively

recent accession of soil, by the river's having bent more towards Seleucia* ; but no part of the wall appears to have been exactly on the bank. The reach of the river is nearly N. and S.

December 8.—Rode out again in the evening, the morning having been rather lowering. The eastern part of the wall of Ctesiphon has a curious appearance ; as it seems to have formed an enclosure by itself, and separated as it were from the rest of the city. This is the opinion of the inhabitants, who call the enclosure the Bostan or garden. It is to the east of the Tauk, in the other reach of the river.

December 9.—Crossed to the western bank of the river to inspect the ruins of Seleucia, which are opposite, and not, as Gibbon says, three miles above those of Ctesiphon. There is an enclosure somewhat corresponding with that of the Bostan, at the latter place, one side being formed by the river, the other walled round. A great part of the western wall is destroyed, but the northern, which is about three miles above, and the southern, which is nearly opposite the Tauk, remain. In the area are some heaps of ruins, but the greatest quantity are outside the limits of the enclosure to the westward, where they extend to a very great distance. To the S. of the enclosure is a little ruin of the tomb of a Sheikh, which appears to have been erected above a hundred years ago ; the threshold is formed by a fragment of the shaft of a column of fine variegated marble, evidently not the work of those who erected the tomb. Still farther to the S. is what I take to be the Naher Malca ; it runs N. 50 W., and is joined by a number of smaller channels. Tauk Kesra bore from it N. 10 E. It bounds the horizon to the west, and appears as if it surrounded and bounded the ruins. On one of the heaps I saw a brick which had

* A Greek city on the opposite bank of the Tigris to Ctesiphon.

the oblong Babylonian stamp, and though no letters were visible, I have no doubt but that it was Babylonian. We saw several herds of antelopes, some wolves, and jackals.

December 10.—Having heard of a statue to be seen in the desert, we took an Arab peasant for our guide, and again crossed the river, directed our course about W. 10 S., and in that direction, upwards of four miles from the bank of the river, at the foot of one of the heaps of rubbish, found the curiosity we were in search of. It is a small statue of black stone about three feet high, representing a female in a sitting posture, but all above the waist is broken off and lost. The workmanship is evidently Babylonian, and bears a perfect resemblance to some of the sculptures on the cylinders in my possession. The strong similarity of taste and design between this and other Babylonian antiques, and the Egyptian statues, cannot fail of striking any one who has ever seen *an Isis*.

The ruins of Seleucia extend very far to the W., but there are none to the N. or beyond the northern part of the enclosure mentioned in my Journal of yesterday.

December 11.—In the afternoon went on shore on the eastern side, took two views of the Tauk; looked for the ring in the keystone of the arch, but could not find it; the plaster too about it was broken away. On inquiring found that the Arabs had taken it away, by slinging a basket with a man in it by ropes on each side under the arch. It is said the Arabs found it to be of gold.

December 12.—Left Tauk Kesra on horseback at 10^h A.M. and arrived at the passage of the Diala, where there is usually a bridge, which has been lately broken and carried away by the violence of the swell and current. At 1^h we halted here to refresh ourselves, and then getting into the barouche, we arrived at the Residency at a little after three.

IX.

Position of the Confluence of the Zab and Tigris.

(Referred to at p. 134, Vol. ii.)

The following remarks are the result of observations made by Mr. Rich during two previous voyages down the Tigris.

Abulfeda, and the Turkish geographer who follows him, place Haditha and the confluence of the Zab and Tigris at the distance of fourteen farsakhs, road distance, below Mousul. Major Rennel makes it forty-two geographical miles, direct distance, which is evidently too much. Olivier's map, which is, I believe, drawn up from Beauchamp's authority, makes it ten leagues, or thirty geographical miles, and Nimrod six leagues. I was exactly eight hours and twenty minutes dropping down the river on a raft (in the month of April) from Mousul to the mouth of the Zab, clear of all deductions and delays; the river was then pretty high, and the current strong.

For further particulars, I was four hours precisely from a place one hour below Mousul to Hamam Ali. Hamam Ali I know to be at the distance of five hours by land from Mousul. Kara Koyunlee I also know to be three hours from Mousul. I was two hours and twenty minutes by water from the above place; and just before I arrived at Kara Koyunlee, I set the high old minaret of Mousul, which bore N. 35 W., the supposed variation being eighty W.

From Hamam Ali, Nimrod bore S. 35 E. Nimrod, which Beauchamp or Olivier's map makes six leagues from Mousul, is, according to my information, just seven hours' journey by land. I therefore make it on the map

18·2 geographical miles. In one hour and forty minutes I passed the Zikr el Aawaze, or dam across the river, which is a little below Nimrod; and in two hours and forty minutes more arrived at the castle of Keshaff, on the south bank of the Zab, where it falls into the Tigris. The mouth of the Zab is nine hours from Mousul by land*; and several other villages which are on the northern, or left bank of the Zab, from its junction with the Tigris up to the passage at Kellek, are all said by the natives to be nine hours from Mousul.

The passage of the Zab at Kellek I conclude from my travelling in my journey up to Mousul, to be in latitude 36° 16′ 12″, and distance W. of the meridian of Bagdad 28° 3′. (From this the Zab runs towards the Tigris in S. 40 W.) The distance of the passage at Kellek from Mousul is, according to my travelling, twenty-four geographical miles. If my rate of floating down the river from Hamam Ali to the mouth of the Zab be the same as from Mousul to Hamam Ali, and with the same circumstances of river, &c., it would give 24·18 miles for the distance from Mousul, which is, I am persuaded, near the truth.

Niebuhr's tracing of the Tigris between Bagdad and Mousul cannot be depended on; indeed, he drew merely from information. Khanuza (which he incorrectly calls el

* N.B. I have taken at different times the most precise information respecting the distance of the mouth of the Zab from Mousul. Horsemen tolerably well mounted go in eight hours to Keshaff, which is on the south side of the Zab, at its confluence.

Additional information since acquired:—

Mousul to Hamam Ali . .	4 hours.
To a place on the west bank, exactly opposite Keshaff	4 „
Mousul to Keshaff, all the way by the east bank of the Tigris, including the passage of the Zab .	10 „

Keuka), he places opposite the mouth of the lesser Zab, and Toprak Kallaa below the lesser Zab. Beauchamp's map servilely copies Niebuhr. Neither of them mark the chain Hamreen, which Major Rennel makes come from Ana. Now I have myself followed it from Toprak Kalaa, and even at that place it appears to come from the north and west.

In my tracing of the river, I follow exclusively my own observations. I have twice floated down the river from Mousul to Bagdad in a kellek; but sorry am I to say, with no better instruments than a compass *. From Keshaff to Bagdad I follow the same calculation as from Mousul to Keshaff, and luckily I have some distances between places on the bank, which act as a check on my computation. Tekreet, for instance, is distinct from Imaum Mohammed Door two hours, peasants' travelling (at 2·6 miles per hour); the direct distance would be 5·2 miles.

Now, in floating down the river, I calculated the distance as 5·4, which is certainly a remarkable coincidence for a merely approximate method, and never, then, could be the effect of chance †. I have also cross routes, which satisfy me; and on the whole, though my tracing of the river is of course not so good as it ought to be, and as it would have been had I observed astronomically, yet it may be reckoned much more correct than any that has yet been made.

* During Mr. Rich's third expedition down the Tigris, the account of which is contained in the former part of the present volumes, he was better provided with mathematical instruments, which enabled him decidedly to fix the situations of places. The results of the *three* voyages, it has been thought, might interest the scientific reader.

† It must be remarked, that I had calculated the river distance before I received the information of the land distance from Tekreet to Door.

I observe that the direct distance by water is nearly the same as that by land, at least, at the season when I came down from Mousul, which was in April, when the river was nearly at its height; that is to say, that the rapidity of the current in general compensates for the windings of the river, in reducing the distance *floated* or travelled to geographical construction. Adopting the same proportion as that used from Mousul to Keshaf, I have the following distances from the principal points:—

Keshaf to	Geographical miles.	Direct distance.
Sultan Abdallah . .	4·4	
Toprall Kalaa and Hamreen	36·7	
Mouth of the lesser Zab .	13·0	
El Fat'hha . . .	9·6	
Tekreet	18·2	
Imaum Mahommed Door .	5·4	
Samara	11·1	
Sindia	30·4	
Howeish	14·6	Called by land seven hours, going first to Hope and thence to Sindia.
	143·4	
Additional distance from Mousul to Keshaf . . .	24·1	23·4 (supposed)
Total	167·5	
Ascertained distance from Howeish to Bagdad by the river .	21·0	
Distance from Mousul to Bagdad by the river . . .	188·5	
Distance from Mousul to Bagdad, calculated correctly by the land journey . . .	189·3	

THE END.

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